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The Living Church

VOL. XXXVII. MILWAUKEE, WISCONSIN.—JUNE 8, 1907. NO. 6

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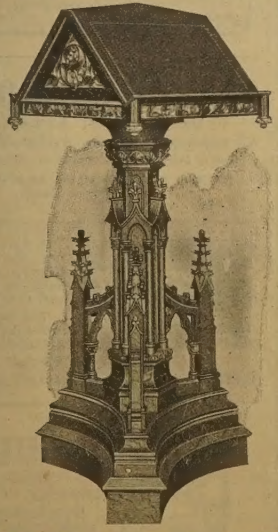

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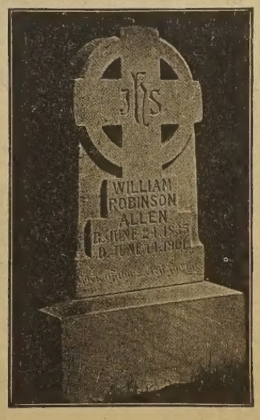

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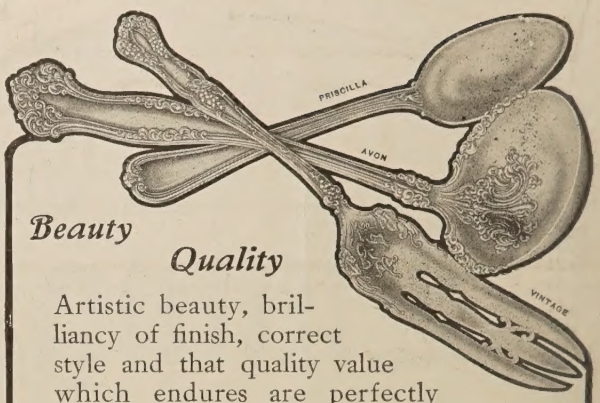

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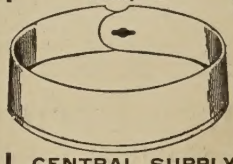

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"BY THE COMING OF TITUS."

TURNING the pages of the Word of God, however superficially, we can but note how many of its messages are addressed directly to hearts heavy with the burden of care or sorrow.

From its earliest utterances, as found in the ringing assurances inspiring discouraged heroes to hope and victory, through the rhythmic musings of the sweet singer of Israel, through the glorious promises of the far-seeing prophets, on through the tender breathings of the Gospel of Love, truly God reveals Himself-preëminently, and abidingly as "The Comforter."

Truly, it is as though looking far adown the ages, the Omniscient One foresaw, and remembered how great would be man's need for cheer. Or is it, that in all ages, and under all conditions, so close akin are human hearts in this universal need, that it is thus voiced in the utterances of human thought through all time. Glance where we will, over the shelves of any collection of books other than those distinctively classified, and it will be to see how many, in the name either of philosophy or religion seek to strengthen and cheer fellow travellers on the journey of life.

But though many the volumes thus purposed, where do we find in words so few but strong, such wealth of comfort as in the pages of God's written Word and Will. Many its passages grown sweet and familiar to countless hearts as household words, ever fresh in their store of faith and hope renewed. Others, yet, which for a time unnoticed, suddenly attract and hold the attention, yielding sweetness like flowers, new found in garden walks we fancied long known and closely culled.

How forcible and direct, for instance, the record of St. Paul, summing up an experience vividly portrayed, telling of anxiety, perplexity, and care—fightings within, and fears without—"Nevertheless, God who comforteth them that are cast down, comforted us by the coming of Titus."

By the coming of Titus—the messenger, evidently, ordained of the God who comforteth them that are cast down. Ah, how many a "Titus" has drawn near to us in hours of sadness, memorable comforters, on life's roadside. We have but to pause, with backward glance, to recall them—now here, now there; that stranger so unexpectedly crossing our pathway; that chance acquaintance of a day; that friend for years unseen, anew returned. Or perchance, a word, spoken all unknowing the balm conveyed; a letter, perhaps, breathing cheer and sweetness undreamt of; sometimes a thought, a passing passage, in book, or paper—sometimes a glad, fortuitous circumstance—yet each and all a "Titus" directed by Him who comforteth them that are cast down, each His messenger, fraught with the strength, the cheer, the courage renewed, which His all-seeing eye knew needful.

How precious the thought, this definite purpose of Him whom all the powers of Heaven worship, the God of the universe, the Judge of all mankind, yet none the less the "God who comforteth them that are cast down," by the sending of His own chosen messenger.

May we not reflectively ask ourselves—Who, or what, has been God's Titus to me? To whom have I been permitted thus to be a Titus chosen?

L. L. R.

HE INCREASES the severity of the trial, or moderates it, as He sees the soul able to bear it. He does not allow a single pain unnecessarily, intent on the work of refining. Look through the present trial to the glory that shall be revealed. How long is it to be? Until the Great Workman can see His Own Likeness reflected in the soul; —*then* it will be removed from the crucible. Your trial is part of the refining of the Good God.—*Canon Williams.*

NEARLY a quarter of a century ago, a Missionary Enrolment plan was inaugurated, and for a time was hopefully urged by some zealous laymen, for the purpose of raising a million dollars for missions. This was to be done by securing five-dollar contributions, and the work was to be carried on "by the Christian laymen who shall take it up." The fund was to be presented to the General Convention of 1886, to be distributed by the Board of Missions. The financial result was not very large, perhaps one-tenth of what was proposed, while the moral effect was worse than zero; discredit to the Church before the world, and discouragement of efforts to accomplish any great thing within the Church by united action. Some attributed the failure to a lack of confidence in the Board of Missions as the dispenser of the fund, a feeling which happily no longer exists, to any considerable extent; some held that the movement was crippled at the start, when it was announced and advocated as a laymen's movement, in which the clergy were not to be called upon or expected to participate by contribution, agency, or influence. Perhaps these considerations affected the result, but they scarcely accounted for the approximate failure of the Missionary Enrolment plan.

The one thing that seems to us to account for the failure, was the lack of a sentiment by which enthusiasm could be kindled for the doing of a great work. The appeal for missions on general principles, we have always with us, and no amount of urging seems to increase contributions very greatly. The increase is not more than our increase in wealth and membership, perhaps not so much. The call for a great forward movement must have something more behind it than statistics, something more to attract attention than exhortation of clergyman or layman. It must have an idea, a sentiment, an appeal to the imagination, a suggestion of unique conditions and relations which lift it above the plane of every-day duty. Doubtless it ought not to be so, but as human nature is constituted, it always will be so. The Missionary Enrolment was an effort to galvanize the every-day motive into extraordinary activity, and it failed. It generally does fail, and even when in a measure it succeeds, the reaction is likely to have little balance of gain, in the end.

After a score of years, marked by some progress in contributions for missions, a movement has been started for a Missionary Thank Offering of a million dollars, in commemoration of the founding of the American Church at Jamestown in 1607, and the beginning of Christian civilization on the American continent. It is the tercentennial of the Church and the nation. During a century past there has not been, and for a hundred years to come there will not be, a year so suggestive of thankful reminiscence and hopeful inspiration, as this year. The plan of a Thank Offering was a happy thought, and the conditions are all favorable for a grand success. Failure would be more dismally discouraging than it was twenty years ago.

Organization for the work has been thorough. The central committee, appointed by the Board of Missions, has the hearty coöperation of diocesan committees; Bishops and other clergy are zealously promoting the enterprise; councils and synods are giving it publicity and endorsement; to every man in every congregation throughout our communion, information and the opportunity for giving are presented.

It now remains to be seen what will come of it. We take a hopeful view of the situation. While THE LIVING CHURCH sometimes is constrained to warn against dangers, to point out difficulties and defects, to counsel vigilance and caution, it is frankly optimistic, and believes that the Church in this age and country, as in times past and in other lands, is being strengthened, purified, and unified by trials and apparent failures. The Missionary Thank Offering furnishes just the opportunity and motive that are needed to unite Churchmen of all schools in a common cause of exceeding interest and importance. It is to be valued, not only for the direct gain and benefit of so large a fund as is proposed, but also for the blessing it will bring to the Church and to the nation, in its stimulus to united action, and in exalting the spirit of loyalty and patriotism among the people.

There is no question as to the ability of Churchmen to make a Thank Offering of a million dollars. The wealth represented by our membership is greater, in proportion to our numbers, than that of any other religious body. "Other denominations" have done as much, several times as much and several times, and have kept on doing it. It is not, really, a great thing for us to do, once in three hundred years, and when we have learned by experience that we can do it, and how easy it is to do, it may be that we shall do it again and again. If only our men, especially our men of wealth, would learn how blessed it is to give, to give liberally "without grudging," what a great out-pouring we should have for the work of the Church, for missions, for Cathedrals, for schools and colleges, for hospitals, for the adequate support of the active clergy, for the pensioning of those who have worn themselves out in the service of the Church, and are helpless in their old age.

We rejoice, then, in the Thank Offering enterprise, as a splendid opportunity for united action under the stimulus of a great motive; as a call to the practice of liberal giving, not once in three hundred years, but once in the three hundred working days of every year. While the appeal is most urgent to men of large wealth for large offerings, it is addressed to every man in the Church who is a partaker in the blessings which are commemorated in this tercentennial. The man of small income has as much right and duty to be represented in this Thank Offering, as the man whose income runs up into the millions. He need not be deterred by the smallness of his gift. More than a hundred thousand dollars, each year, comes to the missionary treasury from the small gifts of the children of our Sunday Schools, during Lent. If the movement that we are discussing could be understood and appointed throughout the Church, by men of moderate means, there is no doubt that the million dollars would be made up in full by their comparatively small contributions.

This suggests an important consideration, namely, that all who have become interested in this work should communicate that interest, as far as possible, to others. Pass it on! Commend the cause to others; see that every man knows about it and has an opportunity to contribute. Do not allow this, like most interests of the Church, to be left entirely in the hands of the overburdened clergy. They will do their part; they are bound to do all they can, by every consideration of loyalty to Church and country, but the personal agency of the faithful laity is indispensable. There is no time to be lost. Vacation indulgence (too often to the extent of extravagance) will soon be bidding against the claims of the kingdom of God.

An appeal for the Thank Offering could not better close than with the following quotation from Bishop Whitaker's address to his last diocesan Convention:

> "We owe it to ourselves, to our families, to our local churches, to the diocese, to the whole Church, and, most of all, we owe it to Almighty God, to make this Missionary Thank Offering a genuine expression of our thankfulness to Him for His manifold kindness to the nation, and to the Church in the United States during the past three hundred years."

THE United States Government is taking its census of the religious bodies. This is also the time of the year when the parishes are compiling statistics of the past year for the diocesan conventions. The time is also approaching when the Church will meet in General Convention and emphasis will be laid on its progress during the three hundred years of its history on this continent. Let us be careful that we do not place too much value on these outward evidences of growth and prosperity. One of the false props which the defenders of Christianity are tempted to use is statistics. It has been said that there are three kinds of lies; the premeditated lie, the spontaneous lie—and statistics. There certainly can be as much falsehood mixed up in figures as in words. The mathematician can be as far from the facts of the case as the philosopher.

This passion for results is quite natural; but it is not altogether reasonable, especially in the work for our divine Master. He never asked His followers for results. The one occasion on which they came to Him boasting of what they had done He found it needful to warn them against overestimating the value of their work. Jesus Himself seems to have cared little for visible results. He did not keep account of the crowds that followed Him. He did not make the slightest attempt to be a popular leader. In fact He knew perfectly well that His message would gradually drive away the larger part of His following; for these people came expecting a crown and He offered a cross; they came—most of them—for the material rewards, to get bread without labor and without price, and He offered only spiritual food, the bread from heaven. But although Jesus knew that His "hard sayings" would alienate the multitude, He did not change His Gospel to suit His audience. He came to bear witness to the truth, not to get a following; so it happened that when He went back to heaven there were only a handful who were known as His disciples; but He had declared the Truth and this little company had received it, and in consequence we have our Christianity.

When we are concerned chiefly and primarily with the

marks of outward success we are not following the example of our Lord. Jesus did not *prefer* to be deserted by the multitude, but the size of His following was not His chief concern, nor did He accept it as the measure of His success. It would be well for His Church during this time of "stock taking" to keep in mind that spiritual gain does not always accompany, and cannot be inferred from, material success. The spread and influence of Christianity will never be proved by statistics.

ANSWERS TO CORRESPONDENTS.

ENQUIRER.—(1) The mother should in no sense worry about the child. In cases where Baptism cannot be obtained, it is the opinion of all modern theologians that the child would be saved. Even according to the hardest view, the child would be in a state of great natural blessedness, but the first view is by far the most probable. (2) The lady in question has no cause of complaint against the parish priest. He could not possibly under any condition administer the Blessed Sacrament to an unbaptized person. (3) Any work on moral theology would do if consulted under the head of Administration of the Sacraments, particularly Baptism, or for instance, Lemkould. We do not know of anything very satisfactory in English.

CATHOLIC.—(1) It is not used regularly in any of our Cathedrals, so far as we know. It is used occasionally at Fond du Lac and Milwaukee. We do not know of any others. (2) We do no know of any. (3) There are very few, probably not a dozen at the most. (4) We do not know, but you might find out by applying to Mr. T. E. Smith, Akron, Ohio. (5) An elaborate ceremonial is not to be found in any of these churches. (6) Yes, and in Chicago also, we believe. (7) We do not know.

GLORIOSISSIMA CIVITAS DEI.

IMITATION OF ST. BERNARD OF CLUGNY.

We who are citizens, wandering denizens, longingly ponder
Often our glorious unknown victorious fatherland yonder.
City of souls, God's fold, country of milk and gold, waking or dreaming,
Past the horizon-line often we see it shine, glowing and gleaming.
Bound in this body, we yet with the soul can see, shaken with yearning,
After each vision fresh, scarce to the fainting flesh spirit returning.
It is our home alone, God's garden and His throne, singular, holy:
No weeping any more shall be therein, but over all calm joy solely.
There is the crystal sea, home of eternity, golden still fire
Without horizoning, day without evening, light ever higher.
There the green pastures are, beside the still water, with grasses mellow.
There by the riverside murmur great trees that hide forest-glades fallow.
There by the city wall wild blossoms nod and all manner of flowers.
Blazing, of radiant jasper and transparent gold, the wall towers.
Topaz, chrysophrasus, diamond, sardius, ruby amazing
Shimmer in massy weights builded, with pearls for gates, burning and blazing.
There upon either hand snowy-robed warders stand—sheathed their swords flaming,
They and the crowds that go white-robed there to and fro, one Master claiming,
Wear His name glorious. Folk in robes luminous, white, irridescent,
Race without tears that is in Zion's palaces, palaces pleasant,
Folk without crime they dwell, perfected Israel, nation made stable,
Saints without artifice in Zion's edifice illimitable.
We, too, by grace divine, bear the same name and sign. Father of pity
Grant by His right that we citizens true and free enter the city.
Plead not my merit I, for I but merit by dying to perish;
Nor yet, though evil hath made me a child of wrath, silence I cherish.
A kind of life was mine, life far too far from thine, death-in-life merely:
One found us so and He told us therein of Thee, simply and clearly.
Father of all, oh, see, Thou who created me, whose mercy saves me,
Who in sin pitied me, out of sin lifted me, from sin who laves me,
See in our hearts His name. See on our foreheads flame His marks. We bear them
Out of great love for Him and through the long years dim wore them and wear them.
Within the city stand mansions on every hand, homes ordered truly;
For each his place and fame, God's children, known by name, domiciled duly.
Even for me mine own, empty till now, but known; where Love unsleeping
Ordains each little thing suited to me. Folk cling joyously weeping
To One who brings each home, bidding them rise and come to peace unbroken.
Infinite Love, yet known, Love that has left Its throne, to each the token,
Joyous in garments bright wait, too, those Sons of Light, joyous in greeting,
Whom once we loved when they loved us in lesser day, parting and meeting:
Little ones bright as morn, whom once we watched forlorn as they lay dying;
Young folk, once bent and old, whose babes were we, and rolled, toddling and crying.
None to disclose is meant, none to make evident in words is able
Infinite heights above, infinite depths, of Love illimitable.
Thy beauty hath oppressed every heart every breast, oh, Peace, oh, city,
Fount of eternity, mansion from mourning free, palace of pity.
Ignorant, ignorant I what thy merriment, what joy reigns o'er thee,
What perfect friendships thine, what special splendors shine through thy grand glory.
May my part be, dear Lord, for mine own great reward, that love grow greater
Till I can bear a place where I see, face to face, God my Creator.

LOUIS TUCKER.

DR. PUSEY ON THE ROMAN QUESTION

An Unpublished Letter Just Discovered

THE S. S. J. E. AND THE WORK IN BOMBAY

Other English Notes

The Living Church News Bureau
London, Tuesday in Whitsun Week, 1907

THE *Guardian* of last week contained a letter of Dr. Pusey's on the "Roman question," which had never been published before, with a covering letter from the Rev. W. H. Hutton, of St. John's College, Oxford. It does not appear to whom it was addressed, and all personal references in it have been carefully obliterated. It is inserted in a copy of the *Commentary on the Minor Prophets* formerly belonging to the late Rev. J. H. Howes, and is now in the possession of his godson, who has kindly allowed it to be made public. The letter was evidently addressed to a priest, and the time at which it was written (1842) was that which is declared by Dr. Liddon (whom Rev. Mr. Hutton quotes) to have been "more anxious than any that preceded it" in the history of the Catholic Revival. There was a distinct tendency towards Romanism among some of the younger supporters of the Oxford Movement; and "Episcopal Charges [Dr. Liddon again] were being published almost every month, which scarcely varied the monotony of denunciation." Dr. Pusey's belief in the English Church (as the Catholic Church in England) was, writes the Rev. Mr. Hutton, absolutely untouched by attacks from either side, "and, while he was clear as to the points on which Rome was in error, he was never moved to exaggerate or to depart from the ways of charity and sound learning." Of this position the letter now published seems, he adds, an excellent illustration. The following extract from the letter shows Dr. Pusey's method of dealing with persons whose faith in the English Church was sorely tried by what Mr. Gladstone so rightly called the "Roman temptation":

"When I have been called upon to endeavor to settle ye minds of persons, who had doubts about our Church, my line has chiefly been (1) to ascertain whether there be anything faulty (or rather what fault there has been) in their own minds wh. has led to these doubts; (2) to point out ye proofs that our Church is the institution of God for our salvation, into wh. we have been brought, & in wh. having been brought it is our duty as well as privilege to remain; (3) to speak of ye positive blessings we enjoy in this Church as in our Liturgy, & especially in the gift of the Cup; our freedom also from what is dangerous in ye Church of Rome—the tokens we have of our Blessed Saviour's Presence in her, & the great risk of forfeiting that Presence by leaving her, especially when He is so manifesting Himself; (4) the responsibilities wh. a person incurs by joining himself to the Roman Communion, when God has not placed him in it, & so choosing for himself to be partaker of what is displeasing to God in it & of their 'evil deeds.' (Of course, this last is not said boastfully, as if we had not very much for which to humble ourselves before our heavenly Father, but there is a great additional responsibility in choosing 'error,' whereas, in our Church, miserably negligent as we have been & are, we are not in error as a Church.) I have ever endeavoured to infuse into others ye love and affection for our own Church which we all ought to feel."

A special interest attached to the annual meeting of the Cowley St. John-Wantage Mission, Poona, held at the Church House, Westminster, on Tuesday last, owing to the recent Protestantizing Charge of the Bishop of Bombay. The mission was founded in 1877 by the then Bishop of Bombay (Dr. Douglas), and is carried on by the Fathers of the Society of St. John the Evangelist, Cowley St. John, Oxford, and the Sisters of the Community of St. Mary the Virgin, Wantage. Poona, with a population of 100,000 (95,000 Hindoos and Mohammedans) is the second city in the Bombay Presidency, and the seat of the Government for half the year. It is thus a very important centre in India. The annual meeting was very largely attended by supporters of the mission, and characterized by much enthusiasm. The Right Rev. Dr. Mylne (late Bishop of Bombay) presided, and the chief speakers included the Rev. Father Page (Superior General of the S. S. J. E.), the Rev. Darwell Stone (Principal Librarian of the Pusey House, Oxford), and the Rev. Father Waggett (in charge of the S. S. J. E.'s Westminster House). Bishop Mylne showed unmistakably by his presence in the chair and by his address which side he was on in the present controversy in the Bombay diocese. He said he once heard a great sermon preached by Dr. Liddon, and upon that sermon he had fallen back again and again for helpful thoughts in difficult times. The sermon was on the Old Testament miracle of the dead man who was let down into the sepulchre of

Elisha, and revived and stood upon his feet when he touched the bones of the prophet. Dr. Liddon drew the lesson that in the history of men and societies and of the Church there came times when the all-important thing was to fall back on the best that they had known in the past, to force themselves, before all things else, to teach and realize their own ideals, which possibly had become buried and overlaid under the weight of difficulties and details. That afternoon the Bishop felt himself to be at one of these moments. The great principle, then, which he wished to recall to their minds in connection with their Poona work was this: "That they had all loved it and prayed for it, and, in their little way, toiled for it before all things else, because they were sure that in the minds of the workers at Poona there was ever present, and ever active, the thought that all work done for God was of a *quasi* sacramental character."

That had been the spirit of the work at Poona—"that it was to centre in, and radiate from the altar." And to those who thus believed, there were certain great lines and principles which

CHURCH OF THE HOLY NAME, POONA, INDIA.

could never be forgotten. One such principle was this—"that, for the sake of no opportunity, dare they ever sacrifice a principle (cheers); and that to turn one's back upon one single principle for the sake of securing and using—aye, or of keeping—any opportunity that the Church, as ordered by [Christ] in this world, could give, was a cowardice, a treason, an impossibility." (Cheers.)

And so, in the face of any difficulty, coming from whatever quarter, there was only possible to them—if they were faithful—"a calm outlook, an obedience which knew no turning and no compromise, a quiet carrying out of what God had taught them, knowing that in the end He would work out His own purposes, that He would effect through their agency that which His infinite wisdom had foreseen; and with that they were and must be content." Father Page devoted his speech mainly to an account of the differences which have arisen between the S. S. J. E., together with the Wantage and All Saints' Communities, and the Bishop of Bombay. It seems that some friends of the mission, with whom he conferred, counselled a policy of silence on this occasion, but he was certainly better advised to adopt a contrary policy. He said he had been under great difficulties in speaking on this subject at all, but came to the conclusion that he could honestly say what he had said. "If we have done what you believe to be right, then you will all the more heartily support us; if you believe that we have done wrong, then you will pray the more for us." The Rev. Darwell Stone said there was a particular reason why, at the present moment, their support of the mission should be keen and strong. It was because, just for the moment, as they thought, a wave of trouble and difficulty was passing over the mission. Besides this, their support ought to be given because, at the present time, the S. S. J. E. Fathers, the Wantage and All Saints' Sisters, and others were vindicating a great principle: "They were vindicating a freedom to which, in the Church of England, they strongly clung. It was the freedom of teaching as well as holding, the freedom of expressing as well as believing, a doctrine very close to their hearts; and that, as Father Page had told them, was the centre of the present trouble. What doctrine? It concerned, of course, the Holy Eucharist. It was the doctrine that the consecrated bread and wine in the Eucharist were the Body and Blood of our Lord Jesus Christ. It was the doctrine that the Eucharist was a Sacrifice. It was the doctrine that their Divine Saviour, 'present as God who is Man,' under the forms of bread and wine in the consecrated Sacrament, was therein to be adored. Their friends in India were vindicating freedom to hold, and to teach, and to express outwardly, this doctrine." The contention that their doctrine was contrary to the formularies of the English Church was not borne out by a close study of the formularies themselves, nor by the history of the formularies, nor by the history of events and opinions in the English Church. The freedom to hold, within the Church here at home, the doctrine of which he had spoken was at this moment secured, and they did not intend to surrender it. Surely it would be a poor and mean thing if they were to acquiesce in the loss, to the native Christians in India, of that which they had been careful to secure for themselves. The teaching and the expression of Eucharistic doctrine was no new thing in Bombay and in Poona. Were not settled principles especially desirable for native Christians, "to keep their minds from being confused, and to prevent their confidence in their teachers from being shaken—nay, to prevent their faith in Christ from being endangered?" The objection to the practices in this case was that they did express the true and Catholic doctrine of which he had spoken: So it was a matter of real and deep principle, and those concerned in maintaining the principle deserved the heartiest support. Father Waggett, referring to some symptoms of doubt as to whether support should be continued to the mission because of the present conflict with the Bishop of Bombay, spoke out strongly as follows:

"That, surely, was a most unworthy and unreasonable doubt. If any one were to submit to that doubt, and withdraw or restrain his efforts, that would mean that his missionary zeal was dispersed at the first breath of Puritan suspicion. Puritanism was a dead cause—perfectly dead. (Cheers.) It was going through well-known stages—through the convulsions of death, or the galvanized movements of a corpse. It was not a cause of the future."

The accompanying photograph shows the interior of the mission church of the Holy Name at Poona—the noble church where twice daily there is an offering of the Holy Sacrifice of the Mass, and daily Evensong, in Marathi, the native tongue of Indian Christians in the district.

The thirty-fourth anniversary of the Guild of All Souls was celebrated on Wednesday last, when the Holy Eucharist was offered, as an act of solemn thanksgiving, at a large number of churches in London and in the provinces. At 6:15 P. M. there was a sermon, solemn procession, and *Te Deum* at the Church of All Hallows, Southwark. The preacher was the Rev. H. Baron Dickinson, vicar of St. Stephen's, Lewisham, S. W. After the services the annual meeting was held in the parochial hall, adjoining All Hallows'. The Rev. the Hon. A. F. A. Hanbury Tracy (vicar of St. Barnabas', Pimlico), President of the Guild, presided, and gave an address. The annual report of the Council of the Guild of All Souls for the year ending Easter, 1907, shows a net gain of members admitted to the Guild of 273. Reference is made to the decease of Dr. Isaac Lea Nicholson, Bishop of Milwaukee, "the first of the American Episcopate" to join the Guild in the United States. Another benefice, and one of some value, that of St. Wilfrid's, Cantley, has been accepted by the Council; and other Patrons, "recognizing the reliable nature of the Patronage Trust of the Guild, have generously promised to present benefices in their gift, either by will or by direct transfer, at no distant date."

The annual meeting of the S. P. C. K. was also held on Wednesday, at the Church House, the Archbishop of Canterbury in the chair. The Rev. Osborn Allen submitted the year's

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NOTES FROM NEW YORK

Dr. Kimber's Anniversary—Dr. Clendenin's Rectorship Anniversary

NUMEROUS OTHER ITEMS

The Living Church News Bureau
New York, June 3, 1907

THE fortieth anniversary of the Rev. Dr. Kimber's connection with the Domestic and Foreign Missionary Society was observed on Monday, May 27th, at the Church Missions House. There was a celebration of the Holy Communion at 11:30 A. M., Bishop Worthington being celebrant and the Bishop of Long Island, in whose diocese Dr. Kimber has always lived, making a very interesting address on "Divers Gifts." After the service, Dr. Kimber was presented with $7,500 subscribed by his friends. Mr. George C. Thomas, in making the presentation, recalled how the Rev. Joshua Kimber at one time was anxious to get into parochial work. Mr. Aspinwall, then treasurer, said: "Joshua, the Church needs the business methods I have taught you more than it does any theology you may think there may be working in your head." Dr. Huntington suggested that Dr. Kimber have the degree of "Doctor of Missions" conferred on him.

The third annual convention of the Diocesan Sunday School Institute was held in the crypt of the Church of the Heavenly Rest on Tuesday, May 28th, from 2 P. M. to 5 P. M., and included a most interesting exhibition of the methods and work of some of the Sunday Schools which are using the improvements and materials suggested by the Institute. Bishop Greer presided over the business meeting, which, after prayers, proceeded to the election of officers. The former ones were re-elected with the exception of the Rev. M. Walker, and the Rev. Mr. Toop, who were replaced on the Executive Committee by the Rev. Mr. Shipman and the Rev. Mr. Crowder.

After the reports and presentation of diplomas to teachers, there was a discussion on "The Sunday School in Relation to the Daily Life of the Pupils." Bishop Greer opened with an address on "Home Life," in which he dwelt on the importance of the work of the Sunday School in early childhood, when permanent principles are most easily instilled. This is specially important in these days when the home can not any longer be safely relied on as a religious training ground. On the other hand, children trained by the Church will take religion to the home where it has been forgotten, and so will influence for good the future of the nation.

The Rev. Frank Heartfield spoke on "Street Life in the Country." Country Sunday Schools, he said, cannot adopt an elaborate "System." He emphasized the fact that there is as much temptation to vicious living on the village street as in the city. "The village street is the centre of small thinking and small living." It is far harder to seclude children in the village. They know everything and everybody, and the danger of evil literature is as great if not greater.

The Rev. Dr. DeWitt Pelton then made an address on "School Life." Going to school, he said, is the business of childhood, and so reacts on the whole life and character. Generally it is too exacting, and the speaker made a vigorous protest against the excessive home work required by most of the public schools. It is not to be expected that we can have any part of the school hours or school days for religious teaching until the Church has shown herself competent to make good use of the free day she now has. A Sunday School in which the spiritual rather than the pedagogic has the upper hand is best. The Rev. Octavious Applegate, Jr., spoke on "Reading Life," and urged teachers to influence children in their reading.

The Rev. Hugh Birckhead made an address on "Street Life in the City," and drew a lurid picture of a New York east side street during the twenty-four hours of a day. The street teaches children evil before they begin to learn of good, generally between six and eleven years of age. The Sunday School ought to try to get hold of the children during the week days, and interest them in manual training, gymnastics, etc. Mr. Birckhead made a strong point on the sex question. He said sex knowledge should be taught to the children in separate classes, "for the street is always teaching them lies on the subject, and doing it fast and thoroughly."

After this a general discussion took place in which Bishop Greer, the Rev. Dr. Smith (the General Secretary) and the Rev. Mr. Turner of Calvary took part. The latter said that Sunday School work does not succeed because the work is not on the high plane of the work of the day-school, and because we do not put first things first.

Manual training, etc., is good—in its place, but not to the exclusion of religion. Mr. Turner spoke enthusiastically of his Wednesday afternoon School in Calvary Church for religious instruction, which is largely attended and to which the children are just as glad to come as they would be to a carpentry class.

Canon Hanover moved a vote of thanks to the speakers and the convention adjourned.

Commencement took place at St. Mary's School, 8 East 46th Street, on May 29th. Bishop Potter was present, the chaplain of the school, the Rev. Dr. Christian, and the clergy. The exercises began at 10:30 A. M. Many friends of the school attended. The Latin oration was delivered by Miss May Augusta Kemp Gorham, president of the class. Miss Alice Bingham was valedictorian. There were 12 graduates to whom Dr. Christian presented the diplomas. The proceedings closed with the singing of the *Magnificat*. This well-known and most successful Church school will remain one more year in its present location, after which time it is expecting to move to new buildings in another part of the city.

The trustees of Holy Rood Church held their annual meeting in the Church Missions House last week and reported encouraging progress under the present rector, the Rev. Stuart Crockett, D.D.

Grace Emmanuel Church, at 214 East 116th Street, was consecrated Thursday morning, May 30, at 10:30 o'clock, by the Rt. Rev. D. H. Greer, Bishop Coadjutor of New York. Although Grace Emmanuel is one of the oldest parishes, the church debt has only just been cancelled, and the final mortgage for $10,000 held against it will be burned to-morrow at the evening service. At this same hour the nineteenth anniversary of the connection with this parish of the rector, the Rev. William Knight McGown, will be observed. Bishop Greer preached the sermon from Rev. i. 16, "He had in his right hand seven stars." Bishop Courtney and 35 other clergy were also present. A luncheon took place after the service. Festival services were continued on Sunday, June 2nd, when the rector preached in the morning, and the Rev. W. C. Rodgers, assistant at St. Agnes' Chapel, preached in the evening.

The old historic parish of St. Peter's, Westchester, New York City, celebrated the twentieth anniversary of the rectorship of the Rev. Dr. Frank M. Clendenin, on the evening of May 29th, gathering five hundred strong in the rectory and greeting their pastor (so wonderfully restored to them from serious illness) with such heartfelt affection and congratulations that the eyes of those who listened were sometimes a little dim. Bishop Greer made all there very happy by coming after a Confirmation service to attend the reception and despite his busy overworked life he was able to stay and greet many of the congregation.

Among the reverend clergy of the Bronx who were present were the Right Rev. David H. Greer, Bishop Coadjutor of New York; Rev. Dr. Nelson, Archdeacon of New York; Rev. Dr. Cookman; Rev. H. F. Taylor, rector of St. Paul's, Washington Avenue; Rev. H. R. Fell, rector of St. Alban's, High Bridge; Rev. F. S. Moore, rector of St. Mary's, Mott Haven; Rev. Albert S. Hull, rector of Trinity, Morrisania; Rev. Dr. Clifton, rector of St. David's, Melrose Avenue; Rev. Dr. Pelton, rector of St. James', Fordham; Rev. Herbert M. Hopkins, rector of the Holy Nativity. Among Dr. Clendenin's friends of many years were also Rev. R. M. Berkeley, rector of Zion Church, Dobbs Ferry; Rev. Dr. Morgan, rector of Christ Church, New Haven; Rev. Dr. van Allen, of the Advent, Boston.

On the porch of the rectory, an orchestra drew many to listen to song or sweet strain of music on their way to the tent where refreshments were served. Back of Dr. and Mrs. Clendenin was an archway of oak leaves in memory of an old English custom of wearing an oak leaf on that day, in memory of the oak tree that sheltered Charles II. and saved his life and afterward when he landed, on the 29th of May, his birthday, the people went forth to meet him with branches of oak and he was permitted to be the instrument of restoring the Church of England to power and saving her from the havoc and ruin wrought by Puritanism.

Whitsunday falling on the 29th of May twenty years ago, the parish was asked to observe the anniversary of the rector's coming by all being present at one of the earlier Masses. The result was the largest Whitsun-tide Communion ever remembered at St. Peter's.

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THE OLD CATHOLIC MOVEMENT—RELIGIOUS UNREST—THE NEED OF THE TIMES

Great Themes Ably Discussed by the Bishop of Chicago

EXCERPTS FROM CONVENTION ADDRESS

BISHOP KOZLOWSKI.

THE Rt. Rev. Dr. Anthony Kozlowski, Bishop of the Polish Catholics, died in the early part of this year. May he, who saw so much of earthly turmoil, rest in peace in the ample folds of God's redeeming love. Bishop Kozlowski had made formal application, on behalf of himself, his priests, and his people, for union with the so-called Protestant Episcopal Church. The application was receiving a tardy consideration when the Bishop died. It is too late now to say what action the Church should or would have taken. It is more than probable that the Polish movement was exaggerated in the religious press. The statistics were doubtless magnified. The cohesiveness of the movement seems to have been assumed without inquiry. It was very largely a one-man movement which failed to find definite expression in any truly corporate or constitutional manner. It is a matter of doubt whether any formal union was really coveted or desired by the majority of the people on either side. Be that as it may, there can be no doubt, so it seems to me, as to what attitude the Church should take towards those who formally accept her own invitations. It may be that Bishop Kozlowski's lamented death spared us the humiliation of withdrawing the Chicago-Lambeth invitation in his case. Or it may be that the good Bishop was spared a life of loneliness in Anglicanism, a shepherd whose flock remained behind. On the other hand it may be true that the Church failed to grasp an opportunity and to control an advantageous situation. It is too late now to be overwise. There are, however, some positive lessons to be learned from this still-born effort in the direction of Church Unity. We must recognize the necessity of overcoming an inherited insularity that incapacitates us for Christian work of a truly cosmopolitan character.

The Church of England throughout her long and honorable history, has ministered chiefly to the people of an island and its colonies. Even her foreign missionaries have found it difficult to separate themselves from certain Erastian and provincial aspects of Anglican life and custom. Consequently modern Anglicanism has not acquired that ecclesiastical statesmanship, that sacred diplomacy, that catholic adaptability by which it could adjust itself to various people of various minds, habits and tempers. It has seemed incapable of getting away from some local act of uniformity, or some outworn Ornaments Rubric or some stereotyped shibboleths of a local controversy. With the deepest love and gratitude to the Church of England, which begat us and which endowed us with an heritage that cannot be overestimated, the Episcopal Church in America must nevertheless learn a lesson that her mother had little opportunity for learning and less capacity for teaching. We must learn that our mission is not exclusively to English speaking people. We must do once more what the early *Ecclesia Anglicana* did when she welded diverse peoples into a compact Church and nation. We must cultivate the point of view of a continent rather than that of an island—the point of view of the Catholic Church rather than that of a province within the Church. "Parthians and Medes, and Elamites and the dwellers in Mesopotamia, and Judea, and Cappadocia, in Pontus, and Asia and Phrygia, and Pamphylia, in Egypt and in other parts of Libya about Cyrene, and the strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." The population of our large American cities is as widely polyglot as was that population to which the Pentecostal Church addressed itself. Over forty languages are spoken in Chicago by as many nationalities. The Church that can speak but one tongue or two tongues, or that can sympathize with but one point of view, or whose mind runs in a single grove, cannot be truly representative of the city's religious life. There are myriads of European-born and Asiatic-born citizens in Chicago, who have lapsed from their former religious allegiance, whether Christian or pagan, who are drifting into anarchy and irreligion and to whom a religion that is Catholic and American ought to be able to make a strong appeal. Sooner or later we must break from our narrow traditions and reach out after the conquest of new worlds, if we are to do our duty in that state of life into which it has pleased God to call us. We might, perhaps, have made a valuable contribution to the religious life of a considerable part of Chicago's population, if the Church had been more alert to enter a door that was left ajar. Let us strive to banish from our minds all intellectual pride, unconscious ignorance, inherited prejudice, theological conceit, faithless timidity, and anything else that obstructs the organic oneness of the Body of Christ.

RELIGIOUS UNREST.

Heretofore it has not seemed necessary to make any allusion from this chair to the theological disquietude of our day. It would be affectation to pretend that there is no disquietude. The Rochester trial and the Cincinnati fiasco, followed by the free distribution of some apologetic literature which is alike prejudicial to the Faith and to its author's reputation for unbiased scholarship—these things (to say nothing of similar things in other communions) are outward and visible signs of an inward detachment from the germ-principles of the Christian religion. It would be as easy to minimize as to exaggerate the portent of these outward signs. A movement is not to be judged by its unhappy incidents, but by the degree to which it gives expression to the half-formed convictions that have hitherto lain dormant in the minds of men. The English Reformation cannot be estimated by the consecutive polygamy of Henry VIII.; nor the Protestant Revolution in Germany by the mistakes of Martin Luther. The Oxford Movement would receive scant justice if regarded only as the begetter of mere ritualism. The scientific spirit is not quenched by pointing out the Herculean might with which distinguished scientists extinguish each other. The apothesis of scholarship in our day will not be stopped by the discovery of the scholar's inaccuracies; nor will the religious unrest be converted into a deep reverential calm, simply because of the superficiality of this propagandist, the stupidity of that one, or the special pleading of another. These are mere incidents. They are not always the wisest men who allow themselves to be the spokesmen of an adventurous spirit—"Fools rush in where angels fear to tread." We need to recognize that the disquiet of our day is not an accident nor an incident, but a movement—a movement that will not submit to being brushed aside in an inconsequential manner. The underlying principle of this movement is "the denial of all dogmatic authority in the intellectual realm." We may not like it, but it is a fact to be taken into account. It is not the worst thing that could happen. The stagnant ages of the world, the corrupt ages of the Church, have frequently been periods of intellectual quiet. Unrest is often a symptom of the livingness of truth. There always has been unrest when the Church has been most alive. There was unrest when our Lord had nowhere to lay His Head, when St. Paul was shackled in prison, when apostles suffered martyrdom for preaching Jesus and the Resurrection, when Irenæus wrote against heresies, when Arius captivated the faithful, when Athanasius contended against the world, when the Reformation was coming to the birth, when Puritan ascendency threatened our altars, when Laud was beheaded, and Pusey silenced and De Koven rejected, when Darwin wrote *The Origin of Species*, and Colenso wrote on the Pentateuch, when Strauss and Renan flourished, when *Essays and Reviews* and *Lux Mundi* were published. There is nothing novel in the present situation. Ease has not been guaranteed to the inhabitants of Zion. But be assured of this, that the Faith which withstood the devilishness of persecution, the onslaughts of Mohammedanism, the perfidy and immorality of its own officials, the feuds of the ninth century, the darkness of the tenth, and the corruption of the fifteenth—the Faith that shone clearer from its contact with the philosophy of Alexandria, the logomachies of mediæval skepticism, the new learning of the Renaissance, the intellectualism of the eighteenth century and the science of the nineteenth—that same Faith will live through, triumph over, and profit by, that passion for research which is the characteristic keynote of the twentieth century education.

It is only a weak faith that becomes panic-stricken over these ephemeral agitations. In God's inexhaustible storehouse of Truth, the Church shall find the truth for to-day to meet the needs of to-day, to supplement the half-truths of to-day, just as she did in the days that are gone; and she will find that Truth in Jesus Christ, who is the same yesterday, to-day, and forever. Only remember that the perils of to-day are peculiar to to-day, just as each age has its peculiar perils. Remember this also, that Truth prevails not by any abstract quality of its own, but by being imbedded in living persons. "More problems are offered for solution now in three decades than were formerly offered in three centuries." Whereinsoever the attack on the Christian citadel is new, the weapons of defence must be new weapons handled by living men. Modern Goliaths can still be slain in the name of the Lord of Hosts, but not by a David, nor with a sling and a stone. The old apologetics will not answer. The parrot-like discharge of old arguments will miss the mark.

If scholarship assaults the Faith (and many shallow men talk glibly about scholarship, as if scholarship were synonymous with negations, as if doubt had some special illumination)—if real scholarship challenges the Faith, a higher scholarship must make reply. The appeal to dogmatic authority, while conclusive to many of us, is of no weight whatever to the man whose only authority is first-hand investigation.

THE NEEDS OF THE TIMES.

Our times demand a priesthood that is learned and intellectually alert. Brethren of the clergy, and especially my young brothers of the ministry, I enjoin you by all the weight of that authority which you ascribe to me when you address me as your father-in-God—Take to your books, and take to your knees. Make time for reading. Take time for reading. If your short-sighted congregations complain that you lock yourself up in the mornings, pay no attention to it. Read wisely. Study deeply. Disobey this godly admonition of mine, and you will wake up later on to find that you are theological Rip Van Winkles, gazing with open-mouthed stare at the unfamiliar changes that have taken place in the world of religious thought.

And take to your knees. The times demand, not only a learned, but even more, a holy priesthood. Like priest, like people. A holy priesthood begets a religious laity. Take to your knees, priests

and laymen. One of the characters in Fogazzaro's *Il Santo* says: "If there were a Benedetto for every parish in Rome, Rome would indeed become the Holy City." Benedetto was a layman. The average layman cannot be expected to be familiar with the contents of theological debate; but he can nevertheless penetrate into the very heart of the Christian Creed. Books are not the only or the chief sources of religious knowledge. As St. Ambrose said, it is not by means of dialectics that God hath chosen to save His people, but by the Holy Spirit. The dogmatic authority of the Church has never rested on theological skill, but on that illumination whereby the Holy Spirit opens the understanding. The creeds on their objective side, are concise analyses of the manifestation that God made in Christ. On their subjective side, they are the synthesis of religious values and the antidotes to false doctrine; not only because an ecumenical Council said so, but because the collective experience of the spirit-taught saints of the Household of God have furnished a demonstration that they are in accordance with the laws of the highest development of the Child of God. The heresies were false, not because they failed to fit in with the niceties of exact formulæ, but because experience proved that they were untrue to the best type of spiritual life. *Securus judicat orbis terrarum.*

Dear brethren of the laity, know that the Truth, as it is in Jesus, is not hanging in the balance awaiting the issue between clever combatants. You can prove it for yourselves. "If any man will do His will, he shall know of the doctrine, whether it be of God." God is still alive. The Holy Spirit is still guiding the Church into all truth. "Thou hast conquered, O Galilean," will be as true to-morrow as it was yesterday. Listen to the voice of God in your own soul. Listen to Him as He speaks through the Holy Catholic Church, the Communion of Saints. Listen to Him as He speaks in the universal experience of holy men. Enter into that experience, and "Ye shall know the truth and the truth shall make you free." Then controversies may rage, men may grow angry over the metaphysics of creeds, antagonists may whet their blunted blades; but amid the jar and the discord you will preserve a perfect poise, because you have found "joy and peace in believing." *In te Domine Speravi non confundar in aeternum.*

The subject would be incomplete without one more thought. Our times demand not only a learned and devout ministry and a more religious laity, but also the more direct application of our religion to the corporate conditions of social life. A current magazine paints a picture of Chicago in colors supplied by our own press, from which a stranger might conclude that our ambitious city was:

"Pandemonium, the High Capitol
Of Satan."

While protesting against the injustice of this too lurid description, the Church has no desire to defend the vices of the city, nor to boast of its virtues. Let us be ashamed of the one and not too proud of the other. Let us also as Christians ask ourselves whether our twentieth century plagues are due to necessity or to sin? Our drunkenness, our prostitutions, our crimes: dare the Church of God acquiesce in the verdict that they are necessary evils? The impure milk that our babies must drink, the adulterated food that our people must eat, the poisonous air that our people must breathe, the child-labor that depreciates our human stock, the unprotected occupations that maim our brethren, the insufficient wages that lure innocence to guilt—are these and such like things due, in their ultimate analysis, to economic necessity or to unrestrained avarice? I think it was St. Francis de Sales who said that he had heard thousands of confessions from business men, not one of whom confessed the sin of avarice. "How hardly shall they that have riches enter into the kingdom of God." For the sake of the souls of the rich and the bodies of the poor; for the sake of the bodies of the rich and the souls of the poor, for the sake of the Fatherhood of God and the brotherhood of man, preach fearlessly and practise faithfully Christ's Gospel of Righteousness. For the kingdom which we strive to establish on earth is God's Kingdom of righteousness and peace and joy.

LAST CALL FOR THE M. T. O.

Stir up the Delinquents

ROUSING WORDS FROM THE ADDRESS OF THE BISHOP OF MARYLAND

PERMIT me here to speak to you about the Men's Missionary Thank Offering to be made in connection with the 300th anniversary of the landing at Jamestown. I do not want to give again the historic facts which should move us to thankful zeal in relation both to the Church and the Nation. If your enthusiasm is not already awakened, it is too late now. The anniversary date will be the 16th day of June; and the committee in charge of this matter, as appointed by the General Convention, has named that date as the time for reporting the grand results. That day is now very near at hand, and I want to move both clergy and laymen to prompt, energetic, final action. It is greatly to be deplored that the gathering is not already complete. The notice was given, and the appeal made, and the larger organizations formed, more than two years ago. But instead of taking up the work at once, and pushing it promptly, almost all the clergy postponed direct action until within the last few weeks, and very little indeed has yet been done. That sad habit of postponement has been harmful not only in this movement, but in other instances of our Church work.

And there has been in this case another serious hindrance. In my official visitations to the churches, and by a letter sent to all the clergy of the diocese, I have tried to learn definitely what each one had done towards this offering; the method taken for reaching every man; the progress of the work, the present results, and the aproximate number of men in each congregation. And I find, both from failure to answer at all in many instances, and from statements made in some others, that in many congregations the clergyman had kept the matter entirely to himself, and had not spoken of it to his people at all. Some have told me they did not think it would be wise or helpful to speak about it. Others have said that they do not like to make so many appeals. And some said, "Our people are so poor, and we are so hard pushed to raise funds for our new church building, or for paying debts, or for other necessary expenses, that we cannot ask our people to give another dollar."

Dear brethren of the clergy, there are some of you, I know well, who have no such fears; who do not shrink from speaking to your flocks. But to those who have urged such reasons, I must do my duty as Bishop, and speak plainly. You are, in the first place, acting wrongly and doing injustice to the constituted authorities of the Church. When those authorities seek to speak to all the people, on this or any subject, they have a right to be heard. And no clergyman has any right at all to come between them and his people, and *prevent* their being heard.

And in the second place, you are doing a very great wrong and injustice towards the members of your own flocks. Brethren of the clergy, you are not the Church. Clergy and laymen together constitute the Church. And the laymen are the larger and the most important part. And the laymen have a *right* to know what is being done, and they want to know. They would be far more deeply interested, and do far more work, if you would only let them know the facts.

Dear brethren of the clergy, I beg you do not be afraid of your people. Trust them fully. If the call comes from the Church for an offering for missions, or for anything else, tell them of it, so that they can understand it. Give them the opportunity, and then if they fail to give, the responsibility will be on them and not on you. Deal with them frankly and manfully, and they will not fail you. I am confident that if this matter of the Men's Thank Offering had been taken up promptly at the beginning, and pushed earnestly, the laymen of our Church would have been aroused to enthusiasm.

Is it too late? Too late, I fear, for full action at the date so near at hand. But there are still some months before the meeting of the General Convention. Laymen of the Church, I appeal to you, to take up this work energetically! It is asked, and expected, that every man of the Church, every one, will make some personal contribution towards a grand Missionary Thank Offering at Jamestown. It is very rarely indeed that the Church has called for any such forward, united movement. With any fair enthusiasm, the offering ought to reach a million dollars. It *will*, if every clergyman and layman does his part. If any man among you has not yet been personally asked for his offering, do not wait to be asked. Go yourself to your rector, at once, or send your personal gift for the Men's Thank Offering at Jamestown.

THE BISHOP OF NEWARK'S ADDRESS

A Few Pointed Paragraphs Selected

TOO LENGTHY TO PRINT IN FULL

THE lengthy address of the Bishop of Newark discussed many questions of general interest in addition to topics of local concern. We quote a few paragraphs:

THE CHURCH'S CREED.

The discussions of the last year have not been profitable. Questions which theologians of learning should discuss with self-restraint, questions which concern the deeper things of religion have been considered in our pulpits, and in our newspapers in ways to cause anxiety. The old faith of the Church declared in the creeds, and confessed without wavering from the beginning, is accepted and held by the Church and taught by her clergy day by day in all our churches. It cannot be changed, and no one as far as I know would change it. The voice of the Church is heard, and will be heard above that of any of her representatives. Now and then men will press their liberty unduly and it will be hard to see how they can honestly retain their places and deliver the message which the Church commissioned them to touch. Men have tried to force opinions upon the Church, as if they were articles of the faith, and some men will treat articles of faith as if they were opinions, but the Church declares her mind constantly in all her services, and it is not a time to be alarmed. The heart of the Church is sound, the conscience of the Church as regards what loyalty to ordination vows requires, is clear and true.

GREATER DEVOTION.

Instead of allowing what may be called the worldly spirit to get into the Church and blight her life, we must carry the Christian

spirit into the world in an endeavor to permeate social, business, and political life with the spirit of good religion. We must be aggressive or we shall be put on the defensive. The increase of devotion among us is our hope. The spiritual side of the life of the Church must be emphasized. Parishes must seek to be a spiritual power in their communities and not be satisfied with favorable material conditions. Our churches ought to be used more than they are for private and public worship, for religious instruction, as centres of light and life in the communities. The parish is to be thought of not as a means for providing what are called religious privileges for persons who are able to pay for them, but as an organization of Christian people for the more efficient doing of the Lord's work.

CLERICAL SALARIES.

I make once more an appeal that in all the parishes and missions the laymen ask themselves whether the financial support of the clergy is what the parishes are able to give, and what the clergy need in order that they may, without anxiety, do their work? There have been gratifying increases in the salaries of our clergy in the year that is gone, but how some of them live, supporting those dependent upon them, meeting the demands of charity and hospitality, is hard for me to understand.

The increased cost of living should be made account of by all the officers of our churches. The request for an increase of the amount to be raised for diocesan missions is partly based upon the feeling that we ought to give more to some of our diocesan missionaries.

THE M. T. O. AND THE PEACE CONFERENCE

Excerpts from the Bishop of Ohio's Convention Address

THIS has been a record year in our diocese, spiritually and materially. More prayers are going up for a consecrated work; larger results have been reported; larger classes, as a rule, for Confirmation have been presented; more generous gifts have been made; and throughout our jurisdiction there are manifest evidences of the approval of God. Twelve young men have offered themselves as candidates for the sacred ministry. I believe this to be mainly due to the excitement in our souls of the missionary spirit; and so far as our field is concerned in Ohio, I sincerely trust that at our missionary rally in this Council, you will each of you show a richer faith, and a more enthusiastic determination for the pushing of the Church into the towns and villages where at present our mother's voice is not heard.

THE MEN'S THANK OFFERING.

Certainly every Churchman understands what this means. Three hundred years of the Church's life in this country, and a commemoration of the landing of the Colonists at Jamestown, Va., in 1607, are becoming familiar to us in this interesting jubilee year. Through the kindness of Mr. Samuel Mather, a copy of Dean Hodge's little monograph on the History of the Church during these last three centuries, has been sent to every clergyman in our diocese, and we are grateful for this contribution. A campaign of education has been carried on by the Archdeacon, the General Missionary, and through the columns of *Church Life*. Commemorative services were held in all our parishes and mission stations on May 12th and 13th just past, and the matter therefore is fresh in our minds. It will not be necessary for me to refer to the historical importance of the year so far as we are concerned.

The meeting of the General Convention at Richmond, with its probable pilgrimage to Old Jamestown, and the national celebration in the great Exposition which is now under way, indicates the importance of the event; and the distinctive value of this year of remembrance should make a deep impression upon our own communion as well as upon all the peoples of the United States.

On December 19, 1606, three little vessels sailed from Blackwell, Eng., bearing one hundred persons as a first expedition to our Atlantic coast. They landed at Cape Henry April 26, 1607, and meeting together, they consecrated their immigration to Almighty God. On May 13th, having journeyed up the river, they landed at Jamestown, which they named for their Sovereign, and they began their undertaking with daily morning and evening prayer, as rendered from the Prayer Book of the Church of England. A canvass cloth was fastened to four trees to protect the worshippers from the sun and the rain, and a plank became the pulpit and altar; and here they gathered for their regular worship. The chaplain and minister was the Rev. Master Robert Hunt. Let his name be devoutly recalled with thanksgiving by every Churchman in the land. Later on they built a rude structure of logs and sod for a temporary church, which was succeeded by a building of brick, the ruins of whose tower we shall see when we assemble next October at Jamestown.

All this was accomplished before the Puritans landed in New England by 13 years, and it is well for us to comprehend that the men of Plymouth and Massachusetts Bay were not the first religious progenitors of our country. The spirit of the Church of England and the principles of liberty came with our fore-fathers originally to Jamestown, and we, their descendants, enjoy the blessed privileges of a free Church in a free State, the intelligent result of their intelligent undertakings.

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These are the reasons, then, for our Men's Thank Offering, and I am quite sure the American Church will make no vain appeal for a liberal gift from every man and boy in our Communion, to be carried by their representatives, the deputies to the General Convention, and laid upon the altar of God in Richmond, as a grateful recognition of their appreciation of what the Divine Master has done for us.

This matter must be taken up vigorously by every clergyman and every lay reader. You must not be content with mere general notice from your chancels, but associate yourselves with an active and intelligent committee of men. You should approach every male person within the limits of your charge and personally solicit their gifts, small and great. I have secured a list of laymen in our various parishes, and our general committee, under Mr. Samuel Mather, will vigorously push and assist in this laudable undertaking. Let it not be a perfunctory effort, but throw into it much enthusiasm and loving zeal, so that we literally may be showing forth our thanksgiving "not only with our lips, but in our lives"; and these material things which God gives us, we now heartily return and offer unto Him.

THE PEACE CONFERENCE.

You are aware of the fact that the second convention of the International Peace Society is soon to be held at the Hague in Holland.

I am requested to call your attention to this philanthropic movement and ask your coöperation in your households and in your parishes with this great undertaking, in the interest of the welfare of human-kind. Will not the clergy urge the people to offer their intercessions at the family altar for the ultimate success of this great desire? I shall authorize a prayer to be used in our churches, and trust that you will realize the effectualness of offering it very frequently at public service.

Peace was the word that came from heaven by angel messengers when the Lord Jesus was incarnated at Bethlehem; it was the God of Peace who brought again from the dead our Lord at Easter. It is the duty of Christians to strive for peace among men, and for the extension of the spirit of good-will among all peoples. That such a Convention is possible in this twentieth century indicates the far-reaching petitions of the Christian religion. No other system, Mohammedan, Buddhist, or Pagan, could presume to present such a proposition to the world. This is one of the unwritten arguments for the preëminence and universality of Christ's doctrine, and it should inspire us all with more hope for the ultimate unification of the nations of the earth. If arbitration between governments, as well as between waring factions in trade and labor, can eventually be brought about, we shall have cause to rejoice before God for one of the great accomplishments of His infinite desire. Let us pray then to this end, and may our prayers be pleasing in the ears of the Lord of Hosts.

"EARNESTLY CONTEND FOR THE FAITH"

Is the Advice of the Bishop of North Dakota

BISHOP MANN gave considerable space to the historical matters as suggested by the Jamestown Tercentenary, which was of great interest, but we are able to find room for only one topic of his address.

EARNESTLY CONTEND FOR THE FAITH.

At our last Convocation it seemed advisable to say something about certain heretical opinions promulgated by a priest of the Church, who was tried and deposed therefor. The matter is now mostly in the background; there has been a general acquiescence in the verdict of the court. Yet, as is natural, there is still discussion going on, and two great articles of the Creed are undergoing severe examination, which is well, if people will only read both sides. We have nothing to fear from the re-interrogation of Scripture and History and Philosophy as to the Virgin Birth and Bodily Resurrection of Jesus Christ.

I wish, however, to notice one point. Occasionally an attempt is made to belittle the protests and battlings against "the new views";—on the ground that they savor of hysterical alarm; that the faith will take care of itself; that there will come some recognition and readjustment in whose light these novelties will appear harmless; above all that we will confess the honesty and loyalty of the innovators. So we are treated to a repetition of Gamaliel's advice to "refrain from these men, and let them alone."

But I have yet to learn that Gamaliel meant that the apostles were to be recognized as authoritative Jewish teachers and were to speak officially for the Jewish Church. No, what he wisely counselled against was physical persecution; what he counselled for was such tolerance in thought and speech as is universal in our land and day.

And when we are reminded of the bitter distrust once felt as to the "Oxford Movement" or of the controversy about that of the Essays and Reviews—as contrasted with the honor later paid to many of the leaders in both—the simple answer is that in both there *were* extremes which needed guarding against, that some of the Tractar-

ians *did* pervert to Rome, and some of the Reviewers *did* pass into a rationalism denying every distinctive truth of the Gospel.

Yes; we may confidently trust that the truth will prevail; but this does not release us from the duty to "earnestly contend for the faith." We may be sure that the Church will continue in its integrity; but this does not abolish the command to reject "a man that is an heretic." We welcome the freest discussion; but that does not mean ordaining men to deny the creed in the Church's pulpit. There, as in all other official stations—

Sunt certi denique fines.

That an immense deal of controversy is about secondary matters, and in time becomes an antiquated thing at which we smile, does not prove even that such controversy was not needful in its day to clear the air. Much less does it prove that there are no controversies on matters "of great pith and moment," which must be decided so as to bring about a settled rule. And while we can always detach the teaching from the man—respecting him while condemning his doctrine—we cannot always detach the teaching from the office, and treat as an ambassador one who announces only his private opinion.

CONFRATERNITY OF THE BLESSED SACRAMENT

Address from Bishop Grafton, as Superior General

A REVIEW OF DISTURBANCES IN THE CHURCH

REVEREND and dear Brethren of the Confraternity:—All bright blessings and joys be yours on this great festival. Surely if we can keep thanksgiving day for the fruit of the earth, we may well keep one for the greater gift of the Bread from Heaven. I can say nothing to you, dear brethren, which you do not already know, and therefore my words to-day must simply be the echo of your own hearts. Let our conference be on the condition of our own Church, the contest which has arisen within her and the outlook.

What has been long foreseen has culminated in an open and organized effort to destroy the Catholicity of our Church. Under the influence of the scientific discovery of the last century, men adopting the theory of evolution, have questioned the divine origin of the universe and with it a revealed religion. The theory of evolution was only the discovery of a fuller *process* in the development of the universe, but not a discovery of *origin*. It does not involve the disbelief in an intellectual power working out creation's plan. The development of higher from lower forms of life was not a new idea to the Church, and had been asserted as long ago as St. Augustine. One of the ablest thinkers of our time, not a Churchman, Prof. John Fiske, pointed out the fact that the disturbance occasioned by the discovery was not so great in religious matters as that when the Copernican system was discovered. But from the superficial presentation of the new discovery in magazines and by popular orators, the world, ever willing to escape its obligations to God, took up the line of agnosticism.

The greater thirst for wealth developed by the spectacle of rapidly acquired and enormous fortunes also helped to paralyze men's souls to their spiritual aspirations and made them indifferent to religion. It is thus more difficult than ever to arouse degenerate human nature, inflated with the pride of its achievements in science, to a belief in God or to the offer of heaven. The man of the world bends over his muck-rake and will not lift his eyes to the Beatific Vision; and the proffered crown, by his neglect here, he will lose forever. The sceptic smiles his sickly smile of cultivated scepticism and rejects the witness borne by the Christian consciousness to revelation, by the indwelling of God within the soul.

Yet if there is not a God behind the Cosmos and we are but the results of fortuitous atoms, driven hither and thither, the sport of blind mechanical forces, then the universe is a horrible nightmare and annihilation were better than life. But our moral nature, as trustworthy as our bodily one, cries out against the theory which makes us madmen and the world a dream. The Cosmos is not a horror, but an intellectual wonder; and the Christian consciousness bears witness by its own union with its author, that there is a God. We know who He is, and that He dwells within us.

Along with this agnostic spirit there has arisen within the Church a school, that in the person of its pioneers, sought to meet this spirit of unbelief on its own grounds. The motive was commendable, but like all such movements, had its own dangers. The evangelical movement lost sight of the objective side of Christianity with the Church and its Sacraments. The Anglican was apt to forget that the Anglican communion was only a part of the Holy Catholic Church and subordinate to it.

While the Broad Churchman, governing himself by reason, neglected the value of tradition and authority in attempting to satisfy the unbelief of the world, the school was led by its rationalism, in its extreme developments, to impute an ignorance to our Blessed Lord, which involved a denial of His Deity. With a diminished belief in the supernatural, it has largely rejected the miraculous in the Old and New Testaments. It has questioned so much the authenticity and inspiration of the Gospels as to be forced to make a distinction between a rejected "historical Christ" and a creation of their own imagination, which they called an "essential one." Along with this, as you well know, many have gone on to the further stage of unbelief and questioned our Lord's birth of the blessed Virgin and the Resurrection of His crucified body from the tomb.

It is moreover contended that the Anglican communion has broken with the fourth Ecumenical Council of Chalcedon, and adopted the Nestorian heresy that God took upon Himself the nature of *a* man, not of man. The ordinary layman does not understand the importance of the distinction. But if the Anglican communion had decreed this, it would have apostatized and ceased to be a part of the Holy Catholic Church. No sincere believer in Christ and His Church could in safety to his soul remain in union with her. The history of the Reformation clearly shows that no such idea was in the mind of the Reformers, and there was no intention of breaking the continuity of the Church. Whatever changes were made at that time, the Church preserved the ancient faith, ancient priesthood and the ancient worship. It was on this profession on the part of the Anglican Church, that you and I, my brethren, were led to give our lives and all that we have to the Church's service. We believe that the Church was honest and true, in holding out to us that she was a branch of the Catholic Church, and not a deceiving harlot, endeavoring to entrap us into her embrace to ruin our lives in this world and our souls in the next. We must, therefore, with all the powers we possess, stand by her in this great emergency, and be willing, if so it is God's pleasure, to die as martyrs in her cause. Here, Christ by His Providence has placed us, and as it is as great an act of desertion for a soldier in battle to leave one post for another as to run away, so would it be for us to leave the position in Christ's Church assigned us by our great Commander.

We cannot be too thankful for the decision made in the Crapsey case, and the retirement from the ministry, by some of the Broad Churchmen. Their position is an illogical one and morally untenable. But, nevertheless, we must recognize the strength of this Broad Church party, that has a great many sympathizers, who cautiously, without committing themselves, uphold it. The Broad theology pleases the worldly and rationalistic mind. It makes no great demand upon faith, it presents an easy course of life, it satisfies the natural religious spirit by the philanthropic works in which it is engaged. It is championed by men of large wealth and by many of the wealthier churches throughout the East. It has captured many sources of influence. It covers up its heresies by posing to be liberal. It manifests little experience of the Gospel system of salvation or of the higher walks of the saintly life. It is by its rationalism a formidable and threatening power to the inherited Catholicity of our Church. What, dear brethren, in this aspect of the case shall we do?

First, let us gratefully remember the marvellous Providence of God that has watched over our own Church, for its protection in faith and its deliverance from its enemies. It is indeed marvellous to see how the hand of God has been over it, guiding and protecting it. What a wonderful Providence, for instance, was that of the early death of King Edward the Sixth. Had that young Tudor, "Tiger Cub," as Dean Stanley called him, lived, he would, as he threatened to do, have thoroughly protestantized the Church by his innovations. It was a costly trial to have Mary on the throne, but it was worth it to get rid of Edward the Sixth. What a merciful Providence was that which in Queen Elizabeth's time defeated by storm, the Spanish Armada and preserved the Church from being brought again under the dominion of a mediæval papacy. Nor was Cromwell and His Puritan hosts of fanatics able to crush or destroy the Church. It rose from its ashes resuscitated with life and faith, yet to meet a more severe trial. The withdrawal of the saintly nonjurors exposed the Church to the evils of an Erastian policy. We may have sometimes complained of the tyranny that closed the mouth of Convocation, which was the Church's Council, for about 150 years. But when we think of the Church in that period, the character of its Bishops, its decay in doctrine and spirituality, we can be thankful that the Church in England was thus padlocked and rendered officially dumb. Again, in the last century, though it seemed at first like a blow to the Catholic cause, that it was deserted by Newman and some others, yet the great movement was protected thereby from falling under the leadership of any one man. The revival of Catholicity in the Church was seen to be of God, not of man; for man neither made nor could man mar it.

Very grateful indeed we ought to be to God, that in America the Church refused the offer made by Coke and Asbury, the Superintendents of the Methodist body here, to join us and bring the followers of their society into the Episcopal Church, their proposal being that they should be made Bishops. Sometimes persons have thought that the Church lost a great opportunity. Really the Church saved herself from destruction. Had this large body of uninstructed and imperfectly formed Christians become a part of our Church they would have swamped us.

What a blessing we have also in our own American Church in the withdrawal, some years ago, under Bishop Cummins, of the Low Church party. They disbelieved in Baptismal Regeneration and the Sacramental System generally. They sought through the General Convention, just as the Broads are about to do now, to get the Prayer Book so changed that they could conscientiously say the offices and remain in the Church. But the good God enabled the Church to stand firm, and reject their proposals, and they like honest men withdrew from our communion. Their withdrawal and the rise of their sect is a living witness of the truth of the Catholic

position and the loyalty of the Catholic minded Churchmen to the Prayer Book.

Another notable Providence we may observe in England, where the Civil Courts fell into such deplorable contradictions respecting the Church's worship. Their decisions so discredited their authority as to lead men to reject them and feel their way towards Disestablishment. Until the Church there is free from State control, she can never fully recover her Catholic heritage. As it was the oppressions of Pharaoh that led to Israel's deliverance, so through the sufferings of the Church, she will at last be made free. The Church is not for the glorification of any country, but for the saving and training of souls for the kingdom of heaven.

We believe another sign of God's Providential care is to be seen in the late rejection of our orders by the Papacy. It was, as we know, a mere political decision, and not a theological one. Knowing, as Anglicans do with absolute and divine certainty, that they are possessed of a priesthood and sacraments, the Papal decision declared its own fallibility as clearly as when once the Papacy decided that the delivery of the Instruments was essential to Ordination. Had the decision been in favor of our Orders it would have led to a great outburst of enthusiasm in behalf of the Papacy and possibly the formation of a Uniat Church. God preserved our Church from thus committing suicide.

Here in America let us also be thankful for the attack made on the Church's faith by the extreme Broad Church rationalistic party. For many years past these dangerous errors of unbelief have been silently working, creeping like concealed fire through every department of the Church's life. It is a great mercy that an explosion took place in the McQuery and Crapsey cases. The latter roused the most slumbering conservative Churchmen to the danger that threatens our Church's life. It is a cry of alarm like that that aroused the sleeping prophet bound with withes, "The Philistines are upon thee." The present danger is so great that all conservative Churchmen of both High and Evangelical schools should draw together and make common cause against the common enemy. It becomes us, of the so-called Catholic party to avoid, as far as possible, giving any occasions of controversy or causes of alarm, and winning confidence by our loyal adhesion to the Prayer Book.

In the face of so great and unexaggerated danger, you naturally ask, "What further shall we do?" Dear brethren, you and the Confraternity have a great mission from God. He has given you the enlightenment of the Catholic Faith and placed the great weapon of the Eucharistic Sacrifice in your hands and you can daily plead the great memorial before the Almighty God, whose power nothing can resist. As surely as the walls of old fell before the hosts of Israel, marching with the Ark round Jericho, so will the walls of heresy fall at the persevering offerings of the Holy Eucharist. We must offer the Holy Sacrifice daily with great faith and devotion and put our trust in the Lord.

And, as a farther defense, may I again ask your interest in forwarding the development of religious Orders and Communities in our Church? They claim God's special protection and bring a special spiritual blessing and power to our communion. I took the liberty late—of sending you, my brethren of the clergy, an address prepared by a religious of one of our Sisterhoods, which you might read on some occasion to your people. Church parents must be taught to realize that the highest honor Christ can do them, is to call a son to the priesthood or a daughter to the religious life. God who has a right to take any child away by death, has a right to call one into His service here. His call is always one to two parties, parents to give up, the child to come; and if obedient to Him, each will have part of the reward. To hinder or put obstacles in the way of a response to vocation is a grievous sin. I do not press this matter upon you more, but I feel that in a daily Eucharist and a revival of the religious life lies the safety of our Church.

We must encourage ourselves by the remembrance that we are living in the last times, and if the last final conflict with Anti-Christ is dawning upon us, we must lift up our heads knowing our redemption draweth nigh. The Church Militant, which in answer to our Lord's prayer preserved an outward union as well as an inward unity for about 1,000 years, has, like Israel before it, rich as it was in promises, become divided. The desire for a visible head or monarch led to Israel's disruption and the same cause has led to that in the Christian Church. We see no providential signs that the breach in the Western Christendom will ever be healed. It is possible that inter-communion might be restored with the East, and it must first be restored with the East, before that in the West can take place.

The types and prophecy of Christ seem, however, to point to the Church's apparent failure. "When Christ cometh, will He find faith on the earth?" In every nation Christ must first be preached as a witness and then the blessed end will come. It is ours to make ready for it, by training souls in the spiritual life. Within the Church as the time draws near, there will be a revival of saintliness and of that we see some signs. For that let us labor and in peace of mind leave the future to God.

I regret that the holding of my Diocesan Council and the commencement at Grafton Hall prevents my being in bodily presence with you. I send you my sincere and loving greetings and benediction in the Lord. May He enlighten, bless, and protect you in all your work for Him, in all your going out and coming in, until we all come to that blessed state where there is no more a coming in or a going out, but a rest eternal in His love and bliss.

PRIEST, LAWYER, AND PHYSICIAN.

BY ROLAND RINGWALT.

A CONVENIENT adjective, "priest-ridden," is often applied to certain ages and countries; but it is difficult for a twentieth century American to understand how much this term really meant. To this day the word "clerk" suggests a state of affairs in which every man who could read or write was presumed to be a clergyman. Priests were often dismissed with censure for crimes for which laymen would have been hanged, and this was not so unjust as it appears. There were so few men who could make a will or prepare a formal statement, that society was loth to part with those who could ill be spared. A priest might, once or twice in his life, do something injurious to society; but still he was an expert and was retained, much as the angry employer of to-day retains the workman who is not always sober, yet whose place cannot easily be filled. Important civil offices were filled by ecclesiastics, and indeed Bishops with military talent were not unknown. Courts were largely swayed by clerical influence, and it sometimes happened that a rich layman was accused of heresy, trapped by technicalities, tormented by shrewdly framed questions, until he was in serious peril, and gladly bribed his priestly judges into showing mercy. For a thousand years of European history, so much of the intelligence and learning of the world was in priestly hands that we are not surprised at the long rule of the clergy, or at the violence of the reaction.

Our own country has, to a greater degree than is generally recognized, been ruled by lawyers. The Constitution shows the marks of rival minds of such lawyers as Hamilton and Jefferson. Our Presidents have, as a rule, been lawyers (the warrior Jackson was a lawyer); and those who were not have been in close relation with powerful legal minds. Our policies have been shaped, our treaties have been made, our state papers have been drafted by lawyers. From the nature of our government this must be so. A business man, even though he could multiply millions; an inventor, though he had the genius of Ericsson; an explorer, though he revolutionized the maps of dark continents, would find that a large number of our most important posts could only be filled by men who had swallowed statutes and become reconciled to red tape. Of the great Americans who never reached the Presidency—Webster, Clay, Calhoun, Chase, Seward, Conkling, Stevens, Stanton—every one of these showed his legal knowledge and experience. In fact, the sway of the lawyer in nineteenth century America often reminds one of the sway of the priest in mediæval Europe. The adjournments, the postponements, the quibbles so frequently tolerated even in our best courts all prove that the profit or convenience of attorneys is often permitted to outweigh the well-being of the public. A judge who protects witnesses from insolent—yes, indecent cross-examination, may be defeated for re-election. Custom permits a lawyer to venture on personalities and innuendoes in which no one else dares indulge.

Are we now passing into a physician-ridden age? The germ idea dominates legislation, business, and society. Quarantine regulations are enforced with a strictness that seems incredible. Many of us cannot believe that we risked pestilence because in childhood we actually used a slate and pencil. Sometimes we suspect that new disinfectants are brought forward and sold very much as amulets and indulgences were, because there is a popular market for them. At times the physician summons to his aid mysterious men in white suits who resemble functionaries in a stately drama rather than actual workers. Unscrupulous physicians while reporting some cases of contagious disease do not always report cases in which a consideration for non-report is offered. Test, analysis, inspection are everywhere. Packing-houses and patent medicines are exposed in newspapers; every town has its tale of quarrels between vigilant ward physicians and parents who oppose vaccination; rummage sales are forbidden; new laws make the physician and not the parson announce the banns of marriage; sanitation is always a fighting-line, and generally the physician wins. He seems to be the coming man.

AS WE LOOK BACK at a time of heavy trouble, we shall often feel that One was with us, and His Form was like the Son of God. Whether or no He vouchsafes a sensible manifestation of His Presence at the very time, at any rate the soul knows in truth that it was Jesus who watched beside it.—*E. R.*

DIOCESAN CONVENTIONS

CENTRAL PENNSYLVANIA.

THE 36th annual Convention of the diocese of Central Pennsylvania met in the Pro-Cathedral parish at South Bethlehem, May 27th and 28th. This particular date was selected to mark the completion by Bishop Talbot of twenty years in the episcopate, he having been consecrated in St. Louis, Mo., May 27th, 1887, as Missionary Bishop of the newly created jurisdiction of Wyoming and Idaho. The observance of this anniversary formed the feature of this Convention, admirable arrangements having been made for it by a committee consisting of the Rev. Messrs. Israel, D.D., Wm. C. Shaw, Albert B. Putnam, Benjamin S. Sanderson, and Messrs. R. H. Sayne, Hunter Eckert, and Everett Warren. Beautiful weather, lavish hospitality, and complete harmony (which is the usual thing in this diocese) characterized the Convention. Routine business, much of it of very great importance, together with the elections, occupied the attention of the 64 clergymen and 134 laymen in attendance as delegates.

The Rev. H. R. Hulse of New York City was given the privilege of the floor and made a rousing appeal for the M. T. O., an admirable report about which was made later on by our diocesan committee.

Sitting as the Board of Missions, the Convention listened to a graphic survey of the field given by the two Archdeacons and the elegant plea of the Secretary, Mr. Wm. R. Butler of Mauch Chunk.

A feature of the opening session on Monday afternoon was the reception given to the Bishop of Harrisburg, and his felicitous greetings from his own diocese so recently a part of our diocesan family.

The result of the elections were as follows: Secretary, Mr. O. C. Foster; Treasurer, P. R. Stetson; Chancellor, R. A. Mercur, Esq.; Registrar, Garrett B. Linderman; Board of Missions, Ven. D. W. Coxe, D.D., Ven. Benj. F. Thompson, Rev. Messrs. A. A. Bresee, W. H. Stone; Messrs. Wm. R. Butler, Wm. H. Sayre, J. B. Dimmick, A. A. Sterling, Guy E. Farquhar, and W. A. Wilbur. Standing Committee, Rev. Messrs. M. A. Tolman, W. P. Orrick, D.D., H. L. Jones, D.D., A. B. Putnam, and James P. Ware; Messrs. A. N. Cleaver, H. Z. Russell, Guy E. Farquhar, E. G. Mercur, and Everett Warren. Deputies to General Convention: Clerical—Rev. Messrs. Rogers Israel, D.D., Henry L. Jones, D.D., Gilbert H. Sterling, D.D., Benjamin S. Sanderson; Lay—Messrs. Rodney A. Mercur, Wm. R. Butler, A. N. Cleaver, Oscar C. Foster. Supplemental Deputies: Clerical—Rev. Messrs. B. F. Thompson, H. W. Diller, J. M. Page, J. B. May; Lay—Messrs. J. Benj. Dimmick, H. Z. Russell, I. W. Stratton, E. G. Mercur.

THE ANNIVERSARY.

On the evening of the first day of Convention, the entire Convention marched in procession into the spacious Pro-Cathedral Church preceded by the large vested choir. A very large congregation was present. The chairman of the committee, the Rev. Rogers Israel, D.D., presided. The Office was taken by the Rev. Francis Yarnall, the Lessons being read by the Archdeacon of Reading and the Archdeacon of Scranton.

The testimonial presented to Bishop Talbot, by Mr. Everett Warren, treasurer of the diocese, was in the form of a check for $2,687, "for the Bishop to use just as he pleases." Warm tributes were paid to the Diocesan as a Bishop, a Leader, and a Man.

Bishop Talbot was visibly affected by the many earnest and sincere words of congratulation and the tender expressions of feeling and regard for him that characterized the different addresses. In response he spoke briefly, saying in part:

RESPONSE OF BISHOP TALBOT.

"First of all, it is my happiness to thank my brethren, both clerical and lay, for the exceedingly kind words of congratulations and commendation with which you have been pleased to greet me on this twentieth anniversary of my episcopate.

"You have drawn a picture of an ideal man, and a model Bishop, and held it up for me to gaze at, and I hope to emulate. It is said to be a law of Nature that we gradually grow like unto that which we admire and contemplate. And so I may hope to improve as I hold up before me the high ideals which your generous indulgence has created.

"It is a credit to our poor human nature that men are generally quite ready to recognize and pay tribute to the virtues of their friends, after they are dead and gone, but there are times when one longs for an expression of appreciation in the midst of his work. Gentlemen, you have anticipated the occasion of my obituary, by telling me to my face, just how much you value the poor services I have been able to render. I should not be honest were I to say that such expressions on your part have not been gratifying, even though I know, alas, that your words are largely unmerited.

"Only last week, on writing the widow of a distinguished man, recently called to his rest, I paid my humble tribute to his genius and bore testimony to the affectionate gratitude in which I held him.

"She replied that, since his death, she had been surprised to learn how many people loved and honored her husband, and she only wished that he had known of the existence of such loyal devotion on the part of so many friends.

"Gentlemen, if I have rightly interpreted the significance of this occasion, you propose that I shall know here and now, that I have back of me in this diocese, of almost infinite possibilities and resources, a body of clergy and a people, ready to give me their confidence and support, and a people worthy of the wisest and most courageous leadership. This is the spirit in which I accept the utterances and gifts of this evening, and, greatly strengthened and reassured by them, I pledge you the renewed and undivided consecration of my life for the years to come."

The Benediction brought the church ceremonies to an end and was followed by a reception to Bishop and Mrs. Talbot in the parish house. The reception, which was attended by upwards of a thousand people, closed the anniversary celebration of the Rt. Rev. Ethelbert Talbot's score of years in the episcopate.

NORTH DAKOTA.

THE twentieth annual Convocation of the Church in North Dakota opened on Trinity Sunday with a series of services which were both devotional and impressive. The business session began on Monday, May 27th. The Rev. J. K. Burleson of Grand Forks was reëlected secretary. The Rev. E. W. Burleson of Jamestown was elected clerical delegate to represent the Church of North Dakota at the General Convention. Archdeacon Jones of Bismarck was elected alternate clerical delegate. Mr. C. D. Lord of Park River was elected lay delegate, and Col. A. P. Peake of Valley City was elected alternate lay delegate.

The Sunday School Commission reported a larger Lenten offering for missions from the children than ever before in the history of the Church in this state. The prize banner was awarded to the school at Larimore, which had a per capita average of $3.81 8-10. It was the fraction that won the honor for that school, as Kenmare came next with an average of $3.81.

The following delegates were elected to the Conference of the Sixth Missionary Department of the Church: Rev. S. Currie, of Park River; Archdeacon Jones, of Bismarck; Dr. A. M. Deed, of Rolla; Rev. E. C. Johnson, of Devil's Lake; Rev. G. P. Burleson, of Langdon; R. B. Blakemore, of Fargo; W. S. Port, of Casselton; Elbert Webber, of Towner; Col. A. P. Peake, of Valley City, and F. E. Luehe, of Mandan.

An appropriation was made for the girls' dormitory at the Valley City Normal and an appropriation was made for Secretary Burleson of Grand Forks.

The committee on memorials reported and tributes were paid to the life and work of the Rev. H. J. Sheridan, Rev. Charles Turner, of Larimore, Rev. H. N. Harrison of Pembina, Hon. Seth Newman of Fargo, and Hon. B. S. Russell of Jamestown, all deceased during the past year. Bishop Mann offered devotions in memory of the departed and the usual closing ceremonies were observed.

CHICAGO.

THE seventieth annual Convention of the Church in the diocese of Chicago was held in the Cathedral on Tuesday and Wednesday, May 28th and 29th, the opening service commencing at 10:30 A. M. on May 28th, with the Holy Eucharist. The Bishop was celebrant, the Rev. J. H. Edwards and the Rev. Dr. P. C. Wolcott, of the Standing Committee, being epistoler and gospeller. The sermon was preached by the Rev. John Henry Hopkins, S.T.D., rector of the Church of the Epiphany, from the text, St. James i. 22, "Be ye doers of the word, and not hearers only." The Rural Deans, the Rev. W. E. Toll, the Rev. Dr. D. S. Phillips, and Rev. Dr. B. F. Fleetwood, were also in the chancel, as was likewise Dean Sumner, of the Cathedral. The music was simple and hearty, consisting mainly of the usual hymns and responses, the *Sanctus, Benedictus,* and *Agnus Dei* being from Eyre's Mass in E flat, and the *Gloria* being chanted. A hymn was sung by the choir and congregation during the collection of the offerings. Several of the clergy assisted the choir, and sat in the stalls. There were 90 clergy present, out of the 102 who were entitled to seats, and there were 44 parishes out of a possible 53, and 14 missions out of a possible 31, represented by lay delegates, thus making an unusually large Convention. The attendance throughout the entire session was larger than last year, and the atmosphere was brimming with interest, good feeling, earnestness, and the spirit of hard work. In several items the work of the year and the work of the Convention exceeded the records of the year previous. There were almost no delinquent parishes, and the treasurer of the diocesan missions fund reported that there was a much smaller arrearage in the amounts pledged for diocesan missions than was the case a year ago. The Rev. Luther Pardee was reëlected secretary of the Convention, and the Rev. W. B. Thorn, who has lately come into the diocese, was elected assistant secretary. The Convention reëlected Mr. F. F. Ainsworth as treasurer of the diocese and financial agent. After luncheon, which was served this year for the first time by a caterer, the Bishop read his annual charge, a message of great power and strength.

The daily papers of the city gave large space to those parts of this notable pronouncement which dealt with the conditions

of morals and of civilization generally in Chicago, and of the Church's responsibility in this direction. Of great importance, too, was the section which treated of "Religious Unrest," and which plainly scored the "Cincinnati fiasco," and the unbelief which provoked the Rochester trial, and also the discreditable literature which had lately been sent broadcast through the Church, "reflecting no credit upon the scholarship of its author," and showing needless "departure from fundamentals." Another portion of the message which won marked attention was that which told in detail about the importance of keeping Church property in good repair, and of maintaining a high standard of order in everything connected with Divine service. The principal step in advance recommended by the message, which was acted upon later by the Convention, was that of taking steps at once towards increasing the endowment fund of the diocese. As a result of this part of the Bishop's charge, the Ven. W. E. Toll was elected Archdeacon of the diocese, with the especial duty of going to work at once to increase this endowment fund, which now amounts to about $25,000, with some $20,000 additional of insurance endowments due two years hence.

The Bishop finished this impressive charge with an eloquent appeal that all should "preach and practise Christ's Kingdom of Righteousness." At the close the entire Convention rose and sang Hymn 583, "Work, for the Night is Coming." The singing was most inspiriting, for there were several hundreds of strong voices, and the effect was imposing.

Following the Bishop's Charge, came the annual report of the board of diocesan missions, which was read by the Rev. Z. B. T. Phillips, rector of Trinity, Chicago. It showed that the receipts for the past year were larger than for many years previous, and that only ten parishes and four missions, and twenty-six Sunday Schools have failed to contribute to this cause during the year. A long list of recent improvements in the mission field was read, showing an encouraging record of buildings erected, lots bought, debts reduced, and new work planned, in all parts of the city and suburbs. The only new mission begun during the year is St. Edmund's, near Washington Park, on the south side, though a new work has just been begun in South Oak Park, which will be reported next year. The principal advance of the year, which has been marked all along the line, has been that of strengthening the stakes, rather than of lengthening the cords. Pledges were then taken, from parishes, missions, and the Sunday Schools, for diocesan missions, with the result being an increase over last year's total, and reaching about $16,000 before the close of the Convention. A vote taken on the second day empowered the diocesan board to act in the direction of increasing this total to the $25,000 which the Bishop has said for several years should be the annual sum raised by the diocese for Church Extension within its own borders.

The remainder of the afternoon was devoted to hearing the reports from the treasurer of the diocese, the diocesan fund for the relief of Aged and Infirm Clergy (which has now assets of about $16,000 and which received over $5,000 income last year), the Laymen's Forward Movement (the only fund in the diocese which showed a decrease during the year, this being due to the fact that 22 congregations contributing to general missions during the year 1905-6 failed to do so this year, so that the decrease is about $19,000), the "M. T. O." committee (which reported that about $2,500 has so far been pledged by the men and boys of this diocese for the Richmond Thank Offering of the coming fall, and which moved the Convention to vote that a special corporate Holy Communion for men and boys should be celebrated throughout the diocese with an offering for the M. T. O. on the Third Sunday after Trinity, the 300th anniversary of the first Holy Communion at Jamestown), the diocesan fund for the relief of the widows and Orphans of Deceased Clergy (which showed an income of about $3,500 during the year), and the Clergyman's Retiring Fund (which showed receipts of about $1,250 for the year).

The report of the Bishop's official acts showed a marked gain in the number of Confirmation candidates, there having been 2,027, by far the largest number in any one year in the history of the diocese. Last year's figures showed 1,879 Confirmation candidates. There were 107 Confirmation services held during the year, 12 of these being by visiting Bishops. Last year there were but 87 such services. The Bishop has delivered 154 sermons and addresses, has dismissed 11 clergy and has received 14 clergy, has consented to 21 resignations on the part of clergy, and has made and accepted 25 appointments of clergy to missions and parishes, has accepted 5 postulants, and admitted 4 candidates for Holy Orders, besides 10 others who are preparing for admission as candidates, has ordained 4 to the priesthood and 2 to the diaconate, and reports that there are now 115 clergy connected with the diocese, of whom 102 are entitled to seats in the Convention, and 8 are licensed to work in the diocese, though connected canonically elsewhere. Most of these items are an increase over the corresponding ones of last year.

On the second day of the Convention, the morning was devoted to hearing the reports from the remainder of the diocesan funds and institutions.

The Rev. S. B. Blunt read the report of the Committee on Church Extension, showing that the net gain in communicants during the year has been but 521, though there were 2,027 persons confirmed during the year. Several parishes have cut down their lists, which accounts for the smallness of the net gain. The report showed a long list of real estate acquired, new buildings erected, debts paid off, lots purchased, improvements in Church property, noting especially the improved condition of the Cathedral and of the Western Theological Seminary, and the endowments of St. Luke's Hospital and of Grace parish, Chicago.

The Dean of the Western Theological Seminary also read his report. During the eighteen months since the Seminary was reorganized, the faculty has been increased to five, and the students now number 33, in the preparatory, undergraduate, and postgraduate departments. The Convention had in large numbers accepted the invitation from Dean and Faculty to attend a reception at the Seminary on the evening of Tuesday, May 28th, and the annual report of the Dean was listened to with marked interest, on this second afternoon of the Convention.

The remainder of the afternoon was devoted to electing the delegates and alternates to the General Convention, there being some four ballots needed to complete the election. The results were as follows: Clerical Deputies—Rev. Messrs. W. O. Waters, E. A. Larrabee, E. V. Shayler, J. H. Hopkins, D.D.; Lay—Messrs D. B. Lyman, E. P. Bailey, Emory Cobb, and the Hon. Jesse Holdom. Supplementary Deputies: Clerical—Rev. Messrs. Herman Page, S. B. Blunt, C. H. Young, Z. B. T. Phillips; Lay—Messrs. F. T. Haskell, Isham Randolph, C. A. Street, W. D. Bogert.

About thirty candidates were nominated, nearly half of them being clergy, and the Convention did not adjourn until 6:30 P. M. on the afternoon of the second day. It was all in all one of the most successful and important sessions of the diocesan convention held for many years in Chicago. The annual meeting of the Woman's Auxiliary was held at La Grange, on the following Friday, May 31st, since the usual date, Thursday of Convention week, was Memorial Day this year.

MISSOURI.

THE sixty-eighth annual Convention of the Church in the diocese of Missouri was held at Christ Church Cathedral, on Tuesday, Wednesday, and Thursday, last. The Convention assembled for its opening service at 10 o'clock on Tuesday morning, when the Bishop celebrated Holy Communion, which was regarded as a corporate communion for the members of the diocese, both men and women. He was assisted by the Very Rev. Carroll M. Davis, Dean of the Cathedral, the Rev. C. H. Collins, and the Rev. C. M. C. Mason. The Rev. P. W. Fauntleroy, rector of Mount Calvary, preached the sermon.

At the opening business session, Mr. H. H. Denison was elected secretary for the ensuing year.

A reception was tendered the members of the Convention on Tuesday evening at the Bishop's house. The Bishop was assisted in receiving by his sister, Mrs. S. K. White. Bishop Osborne of Springfield was a guest of honor.

The morning session on Wednesday was devoted to the election of members for the Standing Committee for the ensuing year, the following named gentlemen being appointed: Clerical—The Very Rev. Carroll M. Davis; Rev. Messrs. L. F. Potter, J. Courtney Jones. Lay—Messrs. James L. Ford, C. M. Jennings, and Professor Marshall S. Snow, Dean of Washington University.

A resolution, asking that the matter of merging the diocesan relief fund for the aged and infirm clergy with the General Relief Fund, was referred to a special committee.

Addresses on the diocesan missionary work were made by the Ven. William Walton, Archdeacon of the diocese, the Rev. William Cochran, city missionary, the Rev. Arthur Brittain, hospital missionary, and the Rev. Edmund Duckworth, chairman of the missionary Board of the diocese. Nearly $9,000 was pledged for this object. Mr. F. G. McMaster, secretary of the missionary board, reported the receipts of the board to be $13,498.98.

A missionary mass meeting was held at the Church of the Holy Communion (Rev. Charles F. Blaisdell, rector), on Wednesday evening. Addresses were given by the Rev. W. Cabell Brown, D.D., of Brazil, and Dr. Rufus Clark of the General Board of Missions. The Bishop of the diocese presided.

The report of St. Luke's Hospital showed receipts for the past year of $77,259.67, with a substantial balance on hand, and a reduction on the debt of $10,000.

A resolution to change the name of the diocese from that of Missouri to that of St. Louis, was brought forward by the Rev. G. D. B. Miller, and after considerable discussion, was lost by an overwhelming majority.

The deputies elected to General Convention are: Clerical—Rev. Messrs. L. F. Potter, Edmund Duckworth, H. Watson Mizner, P. W. Fauntleroy. Lay—Messrs. F. J. McMaster, Henry L. Chase, T. K. Skinker, and Major T. O. Towles. By unanimous vote of the Convention, these gentlemen will carry an invitation to hold the next General Convention in St. Louis in 1910. Major M. A. Davis presented the motion.

The Missionary Board was elected as last year, with the addition of two new names, viz., Rev. A. A. V. Binnington and Rev. William Elmer.

A report was adopted, presented by the Rev. William Elmer,

providing for special observance of the 300th anniversary of the Episcopal Church in this country.

The Rev. H. W. Mizner gave the report of a special Sunday School Commission, presenting the desirability of uniform lessons and text books. The commission was continued to carry out this plan. By motion of Dean Davis, greetings were sent to the University of the South, upon its semi-centennial, and a warm expression of approval of the work of the University.

The Rev. William Elmer, rector of St. Philip's, announced, on behalf of his church, that it would henceforth be self-supporting.

The Brotherhood of St. Andrew entertained the Convention at dinner on Thursday evening. Following the dinner, a meeting was held, which was addressed by the Rev. L. F. Potter, Rev. E. Duckworth, Very Rev. C. M. Davis, Major Davis, and Mr. W. Pearson, president of the Local Assembly.

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary was held in the Schuyler Memorial House, on Friday morning. The treasurer reported receipts for the past year to be $5,805.28, and the expenditures, $5,733.90. Pledges were made, amounting to more than $100 for each object: for General Missions, Dr. Cabell Brown's work in Brazil, the parish house at St. Charles, and Holy Cross mission.

The following were elected to serve as officers for the ensuing year: Mrs. E. C. Simmons, president; Miss Annie E. Lewis, vice-president; Miss Mary W. Triplett, secretary; Mrs. T. Ewing White, treasurer. Superintendents of special work: United Offering, Miss Cousland; St. Stephen's House, Mrs. W. H. Thompson; Mexican, Mrs. S. K. White; Junior Auxiliary, Miss Annie E. Lewis; Babies' Branch, Mrs. Donehy.

NEWARK.

THE thirty-third annual Convention of the diocese of Newark was held in Trinity Church, Newark, N. J., on Tuesday and Wednesday, May 28th and 29th. The Convention opened with a celebration of the Holy Communion by the Bishop, assisted by the Rev. Louis Shreve Osborne, the rector of Trinity, and Archdeacon Cameron of South Orange. In his Convention address, which followed, the Bishop deplored the lack of religious earnestness in many quarters, and urged greater aggressiveness on the part of the self-supporting parishes. He counselled restraint of speech in the utterance of speculations on critical matters pertaining to Holy Scripture and the Creeds. While interest in religion has not waned, many institutions, such as schools and hospitals, have drifted away from the Church, and the Church is no longer trusted to do the work for which she was placed in the world. This arises from our lack of appreciation of the responsibility placed upon us. The Church must deserve the support and confidence of men and women and do the best she can with such resources as are given her. But the Church had better remain poor and hampered as regards her work, than imitate those representatives of our colleges and universities, who are by flattery trying to get large sums of money from very rich men whom they do not greatly respect, and who have made their great fortunes by the operation of unjust laws, by the corruption of legislatures, or by the destruction of rivals by unfair competition. The Bishop made strong pleas for the increase of clerical salaries, for the restriction of child labor, and for a fair trial of the laws recently enacted for the regulation of the sale of liquor.

Several matters affecting the Constitution and Canons were discussed. A proposition to require the Bishop's approval to canons affecting his prerogatives, called forth an interesting debate, but action was deferred for another year. The committee on Constitution and Canons reported favorably on an amendment to the Constitution, enlarging slightly the number of those presbyters entitled to vote, by giving the right to rectors' assistants as well as to those elected by the vestry. On the other hand, a full year's residence on the part of assistants is to be required before they can vote in an election for Bishop. The amendment will come up for final action next year. Financial matters occupied the remainder of the time of the first day, and occasioned at times some warm discussion. A committee on Church Extension was appointed to look out for and secure desirable sites.

On the second day elections were held, resulting as follows:

Standing Committee: Clerical—Rev. Messrs. L. S. Osborne, Frank B. Reazor, Dr. Wm. A. Jenvey, and Dr. W. W. Holley. Lay—Messrs. John R. Emery, Hamilton W. Mabie, D. Smith Wood, and G. Wisner Thorne.

Delegates to General Convention: Clerical—Rev. Messrs. George S. Bennitt, Dr. Wm. M. Hughes, Edwin A. White, and Archdeacon Lewis Cameron. Lay—Messrs. Alfred Mills, Cortlandt Parker, Wm. R. Howe, and Wm. M. Franklin. Mr. Alfred Mills will be the oldest member of the coming General Convention in point of service. Alternate Deputies: Clerical—Rev. Messrs. Elliot White, J. C. Mitchell, L. W. S. Stryker, and Philemon F. Sturgis. Lay—Messrs. E. A. Stevens, Hamilton W. Mabie, Decatur M. Sawyer, and Z. Belcher.

The secretary, treasurer, and registrar were reëlected.

The Board of Missions will consist of the Rev. Walker Gwynne, Rev. George S. Bennitt, Rev. Dr. Wm. M. Hughes, Rev. F. B. Carter, Rev. C. S. Steel, and Rev. S. A. Weikert; Messrs. J. E. Bathgate E. L. Prior, R. F. Stevens, W. M. Franklin, F. H. Holmes, and C. A. Burhorn.

Steps were taken to found a Cathedral Chapter, to provide for a trial court for the trial of presbyters, and a canon appointing an advisory board on Church architecture was passed. Mr. Cortland Parker offered a long set of resolutions advocating unity among Protestants and greater diligence in Sunday School work. They were respectfully received, but no action was taken on the suggestions made.

OHIO.

THE ninetieth Convention of the diocese of Ohio assembled in Trinity Cathedral Chapel, Cleveland, at 10 A. M. on May 28th. The Holy Communion was celebrated by Bishop Leonard, assisted by several of the clergy. There was an unusually large number of both clerical and lay delegates in attendance. The Bishop's charge was chiefly occupied with matters of moment to the diocese and reported 1,120 confirmations for the year, with unusual activity in all other departments of Church life and work. Dr. Leonard paid graceful tribute to the memory of eminent Church members departed and bade the Convention to requiem prayer. He spoke hopefully of the re-opening of Harcourt Place, Gambier, the diocesan school for girls, under the direction of Miss Merwin and a competent staff of teachers, and bespoke for it the patronage of the parishes. The Bishop also dwelt upon the sacredness of trusteeship in Church property and urged the necessity of safeguarding the same from needless encumbering and alienation at the hands of irresponsible vestries. He recommended that all parish treasurers should be bonded. He counselled the clergy to be provident in the matter of life insurance and old age annuities in order that anxiety for those dependent upon them might press less heavily and not hamper them in their work.

After roll call, the Rev. George P. Atwater, M.A., Akron, was unanimously reëlected secretary and nominated the Rev. Jay J. Dimon, B.A., as his assistant. H. E. Handerson, M.D., Cleveland, was reëlected treasurer of the diocese and the Rev. Charles Wilson Baker, B.A., registrar. The reports of all officers and institutions indicated a prosperous condition. The parochial pledges for diocesan missions exceeded the high-water mark of last year by $521.

In conformity with the Bishop's recommendation the diocesan canon bearing upon the subject was amended so that hereafter all vestries wishing to incumber or alienate Church property must first obtain the consent of the Bishop and diocesan Board of Trustees.

A special committee on Church Legislation was appointed to co-operate with a similar committee from Southern Ohio in securing much needed Church legislation.

On motion of the Rev. Hunter Davidson, Painesville, the following resolution was adopted: Whereas a distinct decrease in applications for the Sacred Ministry has been marked during the last decade; and whereas this decrease has assumed alarming proportions and is a menace to the proper progress of the Church;

Resolved, That the deputies to the General Convention from the diocese of Ohio be, and are hereby, instructed to present a resolution at Richmond to amend Canon 15, § ii., (I.), to read as follows:

"They shall also each year, by sermons and otherwise, definitely inform their congregations upon the claims and office of the Sacred Ministry."

The members of the Standing Committee of the diocese were re-elected.

Clerical Deputies to the General Convention: Ven. A. A. Abbott, B.D., Rev. Messrs. Cyrus Townsend Brady, LL.D., Hosea W. Jones, D.D., Wilson Reiff Stearly. Lay Deputies—Messrs. Samuel Mather, Cleveland, Hon. Thomas M. Sloane, Sandusky, Thomas H. Walbridge, Toledo, Henry C. Ranney, Cleveland.

Provisional Deputies: Clerical—Rev. Messrs. Abner L. Frazer, M.A., Frederick B. Avery, D.D., Canon W. Rix Atwood, W. F. Peirce, L.H.D.; Lay—Messrs. David Z. Norton, Edward S. Page, J. E. Brown, C. C. Shanklin.

The ninety-first Convention will meet in Trinity Cathedral, Cleveland, in May, 1908, upon such day as the Bishop shall appoint.

Bishop and Mrs. Leonard received the members of the Convention and those accompanying them at their stately Euclid Avenue residence on the evening of May 28th.

IS IT NOT TRUE that in the darkness of the land of Trouble comes also a mysterious Form—Jesus Christ? . . . He comes through the darkness . . . with a reality we scarcely know in time of joy. . . . And, as in the beginning the Holy Spirit, the Spirit of order, brought . . . order out of chaos, so now the same Holy Spirit takes His part in the time of trouble. He descends upon the tortured soul with the most marvellous delicacy of touch; . . . He whispers that, after all, life *is* worth living when there are other souls in trouble to be comforted. He speaks, too, of another world, where there is no pain; He whispers of noble deeds which yet may be done in life; and, soothing the soul in inexpressible ways, He shows Himself what He is called, the "Comforter" because the *Strengthener* of the soul.—*Bishop A. F. Winnington Ingram.*

NASHOTAH COMMENCEMENT

Bishop Grafton's Sermon—Degrees Conferred

WITH a service rich in associations and beautiful in its musical setting; with a powerful sermon by Bishop Grafton, diocesan of Fond du Lac, and with alumni returning from far and near for the great day of the year, Nashotah House celebrated her annual commencement on May 30th, the sixty-fourth since the founding of the institution.

The day was ushered in with early celebrations of the Holy Eucharist and at 10:30 o'clock the procession of Bishops, clergy and seminarians passed through the gray cloister arches to the chapel. The long line of clergy with the Bishops vested in richly hued copes and mitres, the faculty wearing their bright doctor's hoods, the seminarians in cassocks and made a procession of solemn dignity. First walked the thurifer, followed by the crucifer, the seminarians, the visiting clergy and alumni, the members of the faculty, the board of trustees, the procession closing with Bishops Webb of Milwaukee and Grafton of Fond du Lac.

As the procession passed through the cloister into the chapel, the student body sang the processional hymn, "Oh, what the joy and the glory must be," and after they had entered the choir and the clergy the sanctuary, Bishop Webb advanced to the chancel and read the "bidding prayer," without which no Nashotah commencement would be complete.

The degrees and diplomas were conferred by Bishop Webb, and the celebration of the Holy Eucharist proceeded. The service was one of especial beauty. Agutter's mass was sung by the student choir, and the organ was reinforced by violin and cornet. The Introit, sung in Gregorian, was taken from the Sarum Litany—"O, Lord, arise, help us and deliver us for Thy Name's sake." The epistle and gospel, sung by the Rev. Prof. S. W. Fay, were also in Gregorian. The sermon was preached by Bishop Grafton of Fond du Lac, who said in part:

"A popular notion of the clergyman's profession is that it is one of comparative comfort. A life in which one is the master of his own time and can do little or much as he pleases. He enters usually upon his profession with a salary small indeed, but often better secured than that of an otherwise professional man. Before his outlook, there are also many considerable prizes in the way of large salaries to be found in some of our great city parishes. Earlier perhaps, than in any other profession, he is apt to look to matrimony. The vision of a home and family and of social position is presented to a young man as an inducement to enter the ministry. Some of these arguments I have known placed before young men even by Bishops of the Church.

DIFFICULTIES MET IN AMERICA.

"Here in America we are met with the combined forces of unbelief, worldliness, indifference, and superstition. The greater number of our countrymen are absorbed in the pursuit of wealth and pleasure. Partly through a reaction against a popular religion, which had much of Calvinism in it, partly from the supposed antagonism of science to revelation, the spirit of agnosticism has become prevalent. Along with this unbelief and indifference, there is in America a remarkable development of superstition. We see this in the rise of such sects as Mormonism, Spiritualism, Dowieism, Eddyism. Men unwilling to accept what is truly supernatural, or the revelation and gifts God adds to nature, take the false supernatural, which arises from the human imagination or is the work of devils.

LOW CHURCH AND BROAD CHURCH.

"Within our own body, there is also a contest going on. There has ever been one within the Catholic Church. Different degrees of enlightenment, the perfect and the imperfect, are ever struggling together for supremacy. In the last century, there was a struggle going on between what was called the High and the Low Church. A body of Low Churchmen withdrew, and formed the Reformed Episcopal Church. With this secession the Low Church partly declined. The existence of the Reformed Episcopal Church is a living witness to the truth of the Catholic position and its interpretation of the Book of Common Prayer. But since that day there has arisen another school of thought called Broad Church. The condemnation of Dr. Crapsey and his followers, who denied our Lord's Virgin Birth, and the Resurrection of His crucified Body from the tomb, was a triumph for the Catholic Faith. But a great contest is still upon us, for the Broad Church holds in the East many of the wealthy churches and places of influence. We humbly believe that the Church under the guidance of the Holy Spirit will not apostatize. It can never deny what it has so frequently affirmed in its acceptance of the œcumenical councils. The result now will be as it was in the case of the Low Churchman. The extreme Broad Church, acting from conscientious motives, will withdraw from the Church's ministry or, bringing things to an issue, will be condemned.

CRITICISM WILL CARE FOR ITSELF.

"In that vexed matter of the Higher Criticism and the interpretation of Holy Scripture, we should never be afraid of the truth, and the truth never can deny or contradict itself. It is the same God that reveals Himself in nature who reveals Himself in the written word, and the two rightly understood will never be found in irreconcilable contradiction. In these latter days, the Church has become outwardly divided. While not a bone of His Body was broken, we read that all the bones of His Body were out of joint. So it has happened to His Church.

"In times of ease men may get to heaven, but in times of trouble requiring heroic devotion, men may be made saints. If you are looking forward to an easy professional life, surrounded with social comforts and position, for God's sake keep out of the ministry! Think how our blessed Lord trained His Apostles, how He trained them by making them undergo hardships. How He took them with Him into His own severe ascetic life, wherein He had no place to lay His Head, and had to depend at times on the raw corn of the fields for food or the provision of friends."

The service was followed by the usual collation in Shelton Hall, always a feature of Nashotah commencements.

The board of trustees at its meeting elected additional trustees, as follows: Right Rev. G. Mott Williams, D.D., Marquette, Mich.; Rev. J. H. MacKenzie, L.H.D., Howe School, Lima, Ind.; and Mr. Charles F. Hibbard, Milwaukee.

At the trustees' meeting Wednesday, the degree of B.D. in course was bestowed upon the Rev. Allen W. Cooke, missionary to Japan, who was present at commencement to receive it in person.

DR. PUSEY ON THE ROMAN QUESTION

[*Continued from page* 185.]

report. Here are some of the more striking figures in connection with the Society's expenditure during the year: Tottenham Training College, £1,000; College for Lay Workers at Stepney, £1,500; book grants, £8,438; towards the building of Sunday Schools and mission rooms, £3,143 10*s.*; for the needs in connection with emigration to northwest Canada, £9,000; in helping church building in various parts of the world, £6,923; the Archbishop's mission to the Assyrian Christians, £1,000. The year's income was £44,790, whilst the expenditure was £54,601. The deficit of the year has been made up from a surplus left from last year, which was one rich in legacies. The Archbishop pointed out that the Society had some connection with the numerous places throughout the Anglican Communion, which would be represented at the Lambeth Conference and the Pan-Anglican Congress of next year. As to the Lambeth Conference, his Grace thought that it is likely to be "momentous as regards the issues to be put before those who came together, and no small result might follow on what they did or left undone." Mr. Alfred Lyttelton, K.C., M.P., spoke in high commendation of the Society's work for emigrants. Referring to the common opinion that both the Foreign Office and the Colonial Office had a good many anxieties about missions and missionaries, he said he had found none of these anxieties whilst he was head of the Colonial Office; but, on the contrary, often obtained valuable information from missionaries bearing on plans for the well being of native populations. The Bishop of Montreal, the Archbishop of the West Indies, Bishop Johnson (late of Calcutta), and the Bishop of Rochester also spoke.

Bishop Cameron has succeeded Bishop Gibson, as Coadjutor of the Archbishop of Capetown, South Africa. Bishop Gibson is in bad health, and is now living quietly in Switzerland. He hopes that a year's rest will recruit his health, and has therefore accepted at the hands of the Bishops of the Province of South Africa the appointment of Missionary Bishop of Walfish Bay and the adjoining region; to take up the duties of his office as soon as his health will allow.

J. G. HALL.

MY BESETTING SIN.

It is the sin that mocks, alarms,
And yet the rose-sweet sin that charms:
The sin I tremble for—and yet
The one I'm most prone to forget;

The sin that moves me from my Christ,
Intrudes upon His blessed tryst:
The sin I cherish, most defend,
And yet deny to every friend.

God, guard my heart, nor let this sin
E'er be enthroned or reign therein:
And, oh! forgive my frequent fall:
When sin allures, my steps recall.

Lord, from its power deliver me,
Nor let it e'er part Thee and me:
My soul yearns upward to the Light,
Fit me to stand within Thy sight.

EMILY BEATRICE GNAGEY.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

ABRAHAM, THE FATHER OF THE FAITHFUL.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V. Belief. Text: Rom. iv. 3. Scripture: Gen. xii. 1-9.

THE call of Abraham marks the beginning of a new epoch in the story of God's dealings with His people. It was the first step in the inauguration of a new plan. We are especially interested in this plan because the present dispensation is the final outcome and fulfilment of that plan.

The history of the world up to the time of Abraham demonstrated the fact that it was impossible to bring the human race *as a whole* into obedience to God. The failure of the antediluvians resulted in the selection of Noah and his family by the removal of all the wicked. With the saved family God entered into a covenant, and gave them a certain legal oversight designed to help restrain the growth of wickedness (Gen. ix. 1-17). But the result was not much better than under the first dispensation. Accordingly a new separation was necessary. This time it was not made by the destruction of the wicked world. The selection was now made by means of the removal of the chosen family from direct association with the wicked world. The plan was to have a "separate people." Living in tents, away from cities and the haunts of men, they were trained to a living faith in the Living God. Their sojourn in Egypt was part of their training; and the final dispensation under Jesus Christ is a further development of this idea of a chosen and separate people. The *call* of Abraham therefore is a very important fact. It was preliminary to the establishment of this new dispensation, which was not fully in force until the covenant was established between Jehovah and Abraham by the rite of circumcision (Gen. xvii.).

The first call came to Abraham while he was living in Ur of the Chaldees (Acts vii. 2; Gen. xv. 7). The family to which he belonged worshipped the idols and the many gods of Babylon (Josh. xxiv. 2). There seems to have been no one who had kept the faith in the one true God. Abraham heard the call to leave this land and to go away. God promised to bless him, and to make him a blessing to the world on the one condition that he would obey Him. This first call was a test. Abraham went out, taking his father and the whole family with him. They came as far as Haran, where his father Terah died (Gen. xi. 32). The call which is given in the lesson to-day seems to have come to him there in Haran. This time he is commanded to leave his father's house behind him—clearly that he might be free from any temptations to the old idolatry. He took his wife, and Lot, whom at this time he seems to have looked upon as his heir because of the supposed barreness of his wife, and set out "not knowing whither he went" (Heb. xi. 8). The writer of the record knew that he was going into the land of Canaan, and so describes the journey. A lesson in perseverance may be drawn from the record, "They went forth to go into the land of Canaan; and into the land of Canaan they came."

The first and last lesson to be learned from the story of Abraham is *the value of obedience*. Abraham was asked to do something. He was not even told where he was to go. God made him a promise on the condition of his obedience. He obeyed, and received the promise. The world was drifting away from God. When He found one man who was ready to obey Him without waiting to understand all of His plans, God could begin saving the world. It is what is needed now as it was needed then, this willingness to obey. It is by obedience that we learn to use the forces of nature. Each new discovery in the use of nature's forces means that some one has learned something new as to the uniformity of the working of nature, and then has shown how to obey the requirements of nature. It is the men who have learned the importance of obedience who can help God save the world. Those who make it a rule to do what they ought to do, no matter how many apparent inducements may be offered to lead them another way, are the men who pass on a blessing to "all the kindreds of the earth."

God demands also separation from evil (v. 1). Obedience to God involves the giving up of something. We are not anywhere encouraged to think that obedience to God is an easy road to travel, involving no effort on our part. We have the Divine assurance that the way in which He would lead us is the way that leads to all that is really worth striving for, but we are also instructed that it means the giving up of those things which are on the other road. Knowing God, we may be sure that what we receive is far better than what we must give up. All life shows that what is attained must be at the expense of something else. That which comes to us in the way of obedience to God involves the giving up of only that which is less good. All the best aspirations of the human heart receive their satisfaction in obedience to God because we are thus living the life God planned for us to live. Catechism iii. explains what must be given up by those who obey God.

God requires faith. Because He is infinite we cannot expect to understand perfectly His plans. His wisdom and His love are perfect. We can know but partially. When He called Abraham, He was planning to give him all the land of Canaan for a possession, and to give him his own son Isaac for an heir. But God could not make all this known to Abraham. He would not bribe Abraham to obey Him. Because Abraham had the faith to act "as seeing Him who is invisible," it became his privilege to be the "Father of the Faithful" and the "Friend of God." Notice that the faith of Abraham is not merely an intellectual assent to the reality of spiritual things—"the devils believe and shudder"—it is a faith that results in action. If God is to use you, you must not only vaguely desire the success of His plans, you must be willing to work with Him.

God expects worship. Abraham built two altars on this first journey. Abraham was not alone. He had a large company of shepherds and servants. Before these he confessed in this way his faith. This helped him to be true to his faith, and it was a silent sermon or witness to those who would be influenced by what he did. Without this concrete expression of his faith, it is altogether likely that Abraham would have grown to doubt the reality of the experiences he had had in hearing the voice of God. God did not command him to worship Him, because such a command was not necessary. It is implied in the fact that He had made Himself known to him. It is our duty to worship God, not because it is commanded, but because it is the natural and fitting expression of our faith in Him. The boy who lives of his father's bounty would be most ungrateful, who never called him "father," or never showed his trust by telling of his needs, or never thanked him for his gifts.

The separation of Abraham and his family was for the sake of the world. The world out of which Abraham was chosen was not sealed to doom because of that separation. The choosing was for their good as well as for the blessing of Abraham. God's choice of men always involves others than the men chosen. Election spells opportunity, and opportunity spells duty. We are not called into the chosen family of God in order that we may be rescued from some future doom. We are in the family of God for the purpose of helping God's work, which is the saving of men from sin. It is by helping others to recognize their duty and privilege as sons of God that we best prove our right to membership in the "separate" people.

With Abraham we come upon a firm historical basis. Bricks bearing the stamp of Urgur, king of Ur (2800 B. C.) have been found on the site of Ur of the Chaldees, on the west side of Euphrates, about seventy-five miles from its junction with the Tigris. The "Amraphel" of Gen. xiv. 1 is conceded to be the same name as that of "Hammurabi," the sixth king of the first dynasty of Babylon. He reigned for 55 years, and his code of laws was unearthed at Susa in 1901. Scholars differ as to the exact date, but the name of the year is not important, since we can put him in his historical setting. The age of Abraham is thus brought clearly within the horizon of secular history.

IT IS A GREAT comfort to fall back on the thought that there is One who knows us really, and yet makes every allowance, with the continual desire to help us, tenderly and lovingly watching over us and caring for us. So in pain, in sorrow, in those bitter times which seem to shut out all remaining hope to us while we are here, we know that we are being watched by an eye of tenderness and sympathy deeper and truer than that of any friend on earth for his suffering friend; so that when we will, whenever we want it to help us, to reassure us, to give us hope, we have the constant Presence to appeal to, when we dare not trust our suffering thoughts to anyone.—*Dean Church.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

A DIOCESAN ARCHITECT.

To the Editor of The Living Church:

IN your issue of May 25th was a communication from John Sutcliffe in regard to a canon requiring the plans of every church built to be submitted to a diocesan architect before being acted upon and the diocesan architect to receive a fee for his criticisms.

I am well aware of the fact that many church buildings are not Churchly in design, but I am also well aware of the fact that many small churches have had all they could do to raise money enough to build when they had the plans donated by some kindly disposed architect. For example I am preparing to build a new church in Mt. Vernon, Ill. It is to be a small building. The plans have been kindly donated by an architect. We never could have paid Mr. Sutcliffe's price, for we are having great difficulty in raising the small amount which we expect to put into the church. The ladies have worked hard and faithfully, the members have pledged themselves to the full amount of their ability and some of them more than they are really able to pay. We are still short $900 and pledges have been taken from the business men of the town. I have sent out to some of the large parishes of the country an appeal. Only one response was received. Then I sent out an appeal to the rectors asking for one or two dollars from their communion alms. Two responses have been made only. With this condition, what could we do towards paying a consulting architect a fee for looking at our plans?

It would be a good plan, however, for the General Convention to have some first-class architect prepare plans and specifications for a church costing from $2,500 to $3,000, and publish these plans and specifications in a booklet and give to any congregation applying for them for say a fee of $1.00 or $2.00. This would be a great boon to small congregations.

McLeansboro, Ill., May 28, 1907. Yours truly, W. M. PURCE.

ABOUT DEGREES.

To the Editor of The Living Church:

NOT long ago one of my parishioners asked me what "B.D." stands for as an appendix to a clergyman's name. I had to confess my ignorance, and now am asking you for information, in order that I may be prepared for the next applicant for instruction. I was shown the card of a priest, on which was engraved, "The Rev. ————, B.D." This young priest, by the way, one of the most earnest and efficient clergymen in the American Church, had no college diploma; never attended a theological school, but prepared for orders under the tutorship of a scholarly priest of the Church. Therefore it was impossible for me to inform my questioner *in re* "B.D."

As the *Living Church Annual* usually places degree abbreviations where they belong, I looked to see if the "B.D." was placed to the credit of this priest in the clergy list. It was not. Then I looked through the entire clergy list, and if those letters, "B.D.," appear thereon, I must have been careless in my perusal of some.

Is "B.D." a university degree? Or is it a degree conferred by theological seminaries or divinity schools?

For good and sufficient reasons I have been denied the distinction of any of the well-known degrees. But I am wondering whether I can get into the "B.D." class, being a graduate of Berkeley Divinity School? "B.D." appended to my name might not mean anything, but people would think it did, which, considered as a present utility-proposition, would be just the same.

There are degrees which do mean something, to be obtained only by merit on the part of the degree. Some abbreviations, such as D.D., Ph.D., LL.D., etc., when attached to a priest's name, mean that the priest is a scholarly man, and a theologian above the average. They are entitled to the distinction, or they would not have received it. Every unmeaning title detracts (in the popular mind) from the significance of the abbreviations indicating honorary degrees, which have been conferred on priests for meritorious reasons. If "B.D." means anything, let us know what it is; if it does not mean anything, let us "cut it out." As I am not a degree man, I can express my views, with no suspicion of personal bias.

Medicine Lodge, Kansas, May 25, 1907. Yours truly, JAMES POTTS LYTTON.

THANKS FROM THE S. P. G.

To the Editor of The Living Church:

ENCLOSED is a copy of a minute adopted by the Society for the Propagation of the Gospel, which explains itself.

Some months ago Bishop Doane and I, with Mr. Robert Treat Paine, Jr., as treasurer, sent out a circular letter to the colonial Churches, some other parishes, and a number of Churchmen, giving them the opportunity to subscribe £750 for the panelling of the Board Room in their new building. The amount was made up and presented by Mr. William G. Low at the laying of the corner-stone.

I simply send this as a bit of news which may interest your readers in case you care to make use of it.

Yours sincerely,

WM. LAWRENCE.

MINUTE ADOPTED BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, MAY 17, 1907.

The members of the Society assembled in their monthly meeting at the Society's House on Friday, May 17, 1907, desire to convey to their brethren of the American Church in the United States their gratitude for the generous gift to be devoted to the panelling of the Board Room in the New House. The present was made doubly welcome by the circumstances under which it was presented. The presence of Mr. William George Low, senior member of the American Boards of Missions, and specially delegated to present the gift in person, his arrival in time to take part in the ceremony of the laying of the foundation stone by His Royal Highness the Prince of Wales, the presentation by Mr. Low of the purse to the Princess of Wales and the laying of it on the stone in company with other offerings, the presentation of Mr. Low afterwards to their Royal Highnesses—such details have added immensely to the interest excited by the gift of the American Church to the Society which two centuries ago began to plant the Anglican communion among a people that has since become a great nation.

In the new house of the Society the committees, as they discuss the problems facing them, will ever have before their eyes the present so affectionately bestowed upon it by the eldest of those Churches which it has been privileged to foster in the past. It can never forget that past, and time only links it more closely to those who have outgrown its help and have themselves become great missionary forces in the world-wide work of the Anglican communion.

The Society looks forward to welcoming into its new house in 1908 the Bishops and other leaders of the Church in America upon the occasion of their visit to the Pan-Anglican Congress and the Lambeth Conference, praying that such an occasion may result in a great strengthening and extending of the Church of God in all lands.

Signed on behalf of the Committee,
H. H. MONTGOMERY (Bishop), *Secretary.*

GIVE US PROVINCES.

To the Editor of The Living Church:

MAY we not hope that the General Convention will afford the small dioceses the help and comfort of Provincial organization and protection? There is abroad what seems to me a craze for consolidation. The General Board of Missions actually, it seems to me, discredits work not done under their plans, and now comes the General Clergy Relief Fund and wants all such local funds transferred to them. Consolidation has worked wonders for the Standard Oil, but what has it done for the independent refiner, and for the people? There are more and worse accidents, and bigger scandals on consolidated railway lines than on any other. That the funds of the General Board of Missions are honestly administered and with wonderful economy no one doubts, for all can see the proofs. But that they are evenly distributed according to the need has been frequently disproved. Should a diocesan board of mission discriminate as does the General Board, there would be an immediate and effective revolt.

In the same way should a diocesan superannuation fund give one deserving case $100 a year, and another $500 for no greater need, there would be an immediate storm, but this is just what the General Clergy Relief Fund does. And besides, consolidation works delay. I tried to send a tuberculosis patient

West last year on a sudden need, and made an appeal for help to the General Fund. The trustees were away on their vacations, so I sent the girl, a clergyman's daughter, West myself.

The effort toward consolidation is so intense that I am almost unable to understand it. I can understand why the administration of certain life insurance companies sends to me their agent to get my vote. I have my opinion of them and the agent, and he does not get my vote. But I do not understand the pressure for consolidation everywhere.

With Provinces, which are not consolidations, but associations, the small diocese can maintain its liberties.

Episcopal Residence, Yours truly,
Marquette, June 1, 1907. G. MOTT WILLIAMS.

A LAPSED AND LOST OFFICE.

To the Editor of The Living Church:

WE have all heard of people being "touched" for the "King's Evil," which is understood to be scrofula. It was quite a matter of interest to me some little while ago to find the office used "at the Healing" in full in a Prayer Book of the year 1715. This Prayer Book is the first edition of the reign of George I., and is printed by John Basket, the King's Printer. What makes the matter even of greater interest is that the use and office was abandoned by William III. It was revived by Queen Anne, who was the last English sovereign to use it. George I. again abandoned it, and it has never been again revived. In this the first printed Prayer Book of his reign, the office still stands in its place. As the office itself may interest brethren, and any liturgiologists, whether lay or clerical, I have copied it and sending it herewith, I ask you to make it public.

Very truly yours,
Rosendale, N. Y., May 29, 1907. HENRY BARKER.

AT THE HEALING.

Prevent us, O Lord, etc.

The Holy Gospel is written in the 16th chapter of St. Mark, beginning at the 14th verse.

Jesus appeared unto the eleven—with signs following.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, etc.

Then shall the infirm persons, one by one, be presented to the King upon their knees, and as every one is presented and while the King is laying His Hands upon them and putting the cord about their necks, the Chaplain that officiates turning himself to His Majesty, shall say these words following:

God give a blessing to this work; and grant that these sick Persons on whom the King lays His Hands may recover, through Jesus Christ our Lord.

After all have been presented, the chaplain shall say (the answers are to be made by those that come to be healed):

Vers. O Lord save Thy servants.
Resp. *Who put their trust in Thee.*
Vers. Send them help from Thy Holy Place.
Resp. *And evermore mightily defend them.*
Vers. Help us, O God of our Salvation.
Resp. *And for the glory of Thy Name deliver us, and be merciful to us as sinners for Thy Name's sake.*
Vers. O Lord, hear our prayers.
Resp. *And let our cry come unto Thee.*
Let us Pray.

O Almighty God, who art the giver of all health and the aid of them that seek Thee for succor, we call upon Thee for Thy help and goodness mercifully to be showed upon these Thy servants, that they being healed of their infirmities may give thanks unto Thee in Thy Holy Church, through Jesus Christ our Lord. Amen.

Then the Chaplain, standing with his face towards them that came to be healed, shall say:

The Almighty Lord, who is a most strong tower to all those who put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore your defence; and make you know and feel, that there is none other name under heaven given to man, in whom, and through whom, you mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

The Grace, etc.

PRIEST OR STUDENT WANTED AT SITKA.

To the Editor of The Living Church:

THIS morning a telegram from Bishop Rowe reaches us announcing the death of a young layman, a candidate for orders, who was about to begin his work as assistant to the Bishop in caring for the mission congregation at Sitka. The loss is particularly unfortunate, both because it still further reduces the already far too small staff of the Alaska mission, and because the Bishop was to leave Sitka on June 1st for a trip in the interior. The Bishop's absence and Mr. Allen's death will leave that point uncared for.

Bishop Rowe asks whether there is not some young and preferably unmarried priest who will volunteer for the vacant post. If there is no one to take the work permanently, he asks whether some one can be found, either clergyman or student for Orders, who would be willing to take charge of the Sitka mission until September. If some one from the West or from the Pacific coast could be found, the item of travel would be greatly reduced. I will supply further particulars to any one willing to consider offering to help the Bishop, either permanently or for the summer only. JOHN W. WOOD,

Corresponding Secretary.

B. S. A. MEETINGS.

To the Editor of The Living Church:

IN RE "Speakers at Brotherhood Meetings," in the issue of THE LIVING CHURCH for June 1, 1907, let it be made known that this criticism is unfair and, to my mind, unfounded. 'Tis true that five men came into the church on Sunday evening, May 12, 1907, at what was called on the programme a "farewell service." Three of these men were priests and two were laymen and all were without vestments, greatly to my surprise. But the address of the priest who spoke after Mr. John W. Wood and before Mr. George W. Pepper was on the topic: "The Kingdom of God, Its Laws." In defence of the speaker so denounced, let me make known that, in my opinion, he is a sound Churchman and that the impression produced on Mr. Sheerin, a priest of the Church, was not shared by others. The subject was a difficult one to elucidate in the time allowed.

Philadelphia, May 31, 1907. WARREN RANDOLPH YEAKEL.

CATHOLIC DISCIPLINE.

To the Editor of The Living Church:

I HAVE read with a great deal of interest, the letter from a layman published under the caption of "Men for Holy Orders" in your issue of May 18th. While I quite agree with him in many of his deductions, I must confess that I do not enter into his thought relative to the reason why young men turn aside from the ministry. He says that what men want and most desire is the heroic and self-sacrificing. At this point I feel confident that he is correct, but when he goes on to say, "these two qualities seem to me to be sadly lacking in the majority of the clergy of the Episcopal Church," I see a chance for argument.

By far the vast majority of the clergy are subjected to conditions that call forth the greatest heroism. Seventy per cent. of our clergy receive stipends of less than $1,000. The cost of living has steadily advanced in all parts of the country, but salaries of ministers are largely the same as those paid when the cost of living was one-third less than it is to-day.

Now if it is true that the average clergyman living in our eastern cities, is living a life of luxurious idleness, and because of this fact the youth of the parish are led to conclude that there is not enough of the heroic, or self-sacrifice in it, to tempt them to enter the sacred calling, I invite them to turn their eyes in this direction.

We have in western Nevada a field that calls for the spirit of the ancient Church, the spirit of devotion of an extraordinary character; of courage and self-abnegation, a hard field, but a field upon which a man may win splendid victories for God and the Church.

The towns and camps are calling for men to preach the Gospel, and the men that make the request are not members of our communion or any other, but great, whole-hearted fellows that feel their civilization a failure without the Church and the Church's discipline and influence. With the experience of twenty years in the ministry, I have this to say, that if I was a young man just entering Holy Orders, I would start westward making Nevada my objective point. This state is yet to make herself felt as the greatest mineralized portion of this vast heritage of ours, if not indeed of the world, the surface has been but scratched, and yet nearly a billion of dollars' worth of precious ore has been taken out. The population of the state has

multiplied four-fold within the last three years and doubled during the last twelve months.

Does the Church need hard work and self-sacrifice as an incentive to young men to enter her ministry? Our duty is plain, we ought to set the example, and a choice place for doing so is within the Archdeaconry of Western Nevada, and indeed anywhere within the borders of the state. The Catholic discipline that I urge is the discipline of hard work and self-denial, we do not have long vacations out here, personally I have had but four months' vacation in ten years, though I do not recommend my example in this regard, for a man will do better work and have a longer and more useful life if he will insist upon one month's rest out of each twelve.

At present the Church is stronger in the state of Nevada than any one of the Protestant sects, we have first place and can hold it if we can get men. Are there not some of our devoted young priests or deacons who, tiring of the inactivity of a rectorate in the East, and desiring the opportunities of a fresh field and virgin soil, with the lust of battle strong within them, that will hear the call? I could place three, at this writing, where a good support is assured and the outlook upon the future splendid. Single men preferred. A. LESTER HAZLETT,

Virginia City, Nevada. *Archdeacon.*

BISHOP F. R. GRAVES AND THE FAITH.

To the Editor of The Living Church:

I ENCLOSE the following, from the *Japan Mail* (Yokohama) of May 4th:

"THE SHANGHAI MISSIONARY CONFERENCE.

"The Shanghai Missionary Conference began its formal session on April 26th, when an animated discussion ensued upon some of the resolutions submitted by the committee. One resolution in particular provoked so much heat that the chairman had at length to ask the members of the Conference to refrain from applauding the different speakers. The resolution ran:

"'2. WHEREAS, It is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant missions at present working in China, unanimously and cordially declares—

"'That, unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, holding firmly the primitive Catholic Faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed; and in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship; and as one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life and in our witness to the splendors of the Christian hope.

"'We frankly recognize that we differ as to methods of administration and Church government; that some among us differ from others as to the administration of Baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.'

"It appeared that the Baptists could not join the other Protestant denominations on the committee which drafted this resolution, while other Nonconformist delegates urged that all reference to creeds should be left out, as they based their faith on the Scriptures and not on any creed. These declarations brought Bishop Graves of the American Episcopal Church to his feet. He said the astounding statement had been made that there were statements in the Apostles' Creed which could not be accepted. While discussing unity at their commencement of their Conference they had got on dangerous ground. The Anglican Church, in its desire to meet all, had yielded much that it held dear, but if the amendments to leave out reference to the primitive Catholic Faith and the Creeds were adopted, the Anglican delegates would not be able to join in these resolutions. The Conference could not forge any more harmful weapon to place in the hands of the Roman Church than the slightest weakness whatever in expressing its belief in that primitive Catholic Faith.

"The Rev. W. T. Pearce thereupon pleaded for more of the spirit of the Founder of missions in the consideration of the resolution. At length the Conference adjourned for lunch, and on resuming a compromise was found, the resolution eventually being amended as follows:

"'That *this Conference* unanimously *holds* the Scriptures of the Old and New Testaments as the supreme standard of faith and practice and *holds firmly the primitive Apostolic Faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian Faith, the Conference does not adopt any Creed as a basis of Church unity and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet* in view of our knowledge, etc.'

"The passing of the amended resolution brought every delegate to his feet, and the whole assembly burst out into singing the Doxology."

I know nothing more about the doings of this Conference than this, but this is enough to give us a good deal of anxiety. For the Conference acted in quasi-legislative fashion, agreeing to principles upon which all Protestants in China are to act, apparently with the intention of making ready for a great Chinese Union Church, so that when Chinese converts connected with non-Roman missions are ready for "independence" they will know the best way to act. Then they may all be gathered into one great Protestant Church, or else into a Federation of Protestant denominations, each one duly recognizing as valid all the formal, official acts of all the others. So that, although "our own" disciples may continue to use the Prayer Book (or selections from it) yet they will frankly recognize in their full validity the formal and sacramental acts of all other denominations. Then the ministry will be truly Protestant, and "our" clergy will give up the present assumption (of the Prayer Book) that our three-fold ministry was instituted by Christ and that it came to us in regular, organic devolution from the Apostles.

In the Orient the current classification of the Christian bodies is not the familiar one of "Catholic and Protestant" (that appears so often in newspapers at home) but the division is made of the *Old Teaching* and the *New Teaching*. Our own position has, so far, been anomalous and pretty hard to explain. The Shanghai Conference, however, would seem to have cleared up the matter, and henceforward, in China at least, with the full approval of Bishop Graves and his "delegates," we shall be known as a Protestant sect.

In short, judging by the article from the *Japan Mail*, among the things that "the Anglican Church in its desire to meet all has yielded, we find the Apostles' and Nicene Creeds, and *also the ministry with all that goes with it.* Truly it is easy to give away about everything you've got in a "desire to meet all," especially if the generous donor is a steward—nay, a chief steward—into whose hands the spiritual goods of the Great Householder had been solemnly committed *in trust!*

This matter should be looked into. The whole missionary policy of the Church in the Orient, in China, and Japan as well, is hanging on this very point.

Are we, the missionaries of the Church, to try to make an indigenous Church in these lands which shall be a dignified and somewhat conservative member of a great Interdenominational Christian Union, strictly opposed to Romanism of course, and with friendly relations to Buddhism, Shinto, and *Bushido;* or, on the other hand, are we to try to make possible a true Church on the old Catholic lines, living the life of the old Catholic Mother, to which the "Anglican" contribution shall be a certain sobriety of temper, a certain Scripturalness of tone in our tradition (handing down, or handing on, shall I say?) of the Universal and Permanent and Necessary things of the Visible Church of Christ?

Only a Catholic Church can truly benefit the Orientals as well as the Occidentals.

But the question is, What is to be our policy as a Church?

Trinity Divinity School, CHARLES F. SWEET.
Tokyo, Japan, May 6, 1907.

WORK FOR GENERAL CONVENTION.

To the Editor of The Living Church:

IT seems to me that one of the most important questions that should be brought before the Richmond Convention is the adoption of plans to increase very materially the number of eligible candidates for orders. It is a fact that there is great need of more clergymen, and the Church should take the matter actively in hand to bring about a substantial increase in the number offering themselves for the ministry. In the diocese of Oregon many points formerly occupied by us are vacant and nothing is being done in them, because clergymen seem not to be obtainable. This is a question that far transcends the divorce question that has consumed the time of several Conventions. It

seems to me that this latter matter should be let alone by the Richmond Convention.

I noticed that an English society recently, for the purpose of increasing the number of candidates for orders in Canada, offered to provide annual stipends for one hundred candidates for orders for three years. In my judgment, this is a good plan. There are, I believe, plenty of young men of the right sort, who will offer themselves for the ministry, if they are properly encouraged to do so, and ways and means are provided so that they can do so. In this state the Methodists, the Baptists, and the Christians or Campbellites have quite a number of students for their ministry all the time. They make it possible for young men with financial means or backing to study for the ministry, and they get the men. We can get the men, too, if we will take the proper means to get them. The diocese of Oregon has no student for orders now, and only two or three young men, who were "native, to the manor born," in Oregon have entered the ministry of the Church in the past.

Native Oregonians have no trouble in competing with men from other states in the legal and medical professions, and the two or three Oregonians that have entered the ministry of the Church have not proved failures. What is needed is proper encouragement and financial assistance. I am aware that there are pessimists in the Church who do what they can to discourage young men who feel inclined or called to offer themselves for orders, but this element is a dead weight to the Church, and, in my judgment, the Church press err in publishing their letters. Much harm has been done by publishing such letters. Young men who study law or medicine usually have to be financially aided by some one, and it is proper, and, usually, necessary that young men who give themseves to the ministry be thus aided. Otherwise, only the financially well to do can enter the ministry. Our Saviour selected poor men or men of small means for the ministry. Sons of the rich do not throng the ministry of anybody, I believe. WM. M. RAMSEY.

THE CALLING OF A RECTOR.

To the Editor of The Living Church:

IN your issue of May 25th, on page 128, one of your correspondents draws attention to the ambiguity of the wording of Section 2, Canon 14, of the Digest.

The canon simply announces a policy of Church government, viz., that the Diocesan should be consulted and not ignored, as has been too often the case, in the selection of rectors who are to become his lieutenants in the work of the diocese. The necessity for this is painfully evident to every Churchman who watches the affairs of his diocese and often to vestrymen whose interests are confined within parish boundaries.

The drafters of the section in question evidently thought it best to simply announce a principle, leaving the working details to be prescribed by diocesan canon.

Some years since California, realizing the necessity of some action in this direction, appointed a Commission of seven to investigate the usage in all the dioceses of the United States and report a canon. This Commission, after considerable correspondence with diocesan officers as to the good and bad points of the several usages, reported the canon given below. The canon has now been in force several years. Feeling considerable interest, as one of the Commission, in the results of its workings, I asked Bishop Nichols what objectionable points had been developed in the practical application of the canon. His reply was, "It has worked so smoothly, that it seems to have almost been inspired. It gives me all that I could reasonably ask and has not taken any of its rights from the vestry." I have asked prominent vestrymen who have worked under it and have only heard the strongest kind of approval. The diocese of Los Angeles, after having watched its workings, adopted it almost word for word. You will notice two points, the deliberation required, and that for twenty-five days the deliberation is concentrated on one definite person.

"SEC. 290. (*a*) Whenever a Rector shall resign, or the Rectorship of a parish shall otherwise become vacant, the Vestry shall not proceed to fill the vacancy until after a written communication from the Vestry to the Bishop, if there be one, officially advising him of the vacancy. At the expiration of at least ten days thereafter the Church Warden shall call a meeting of the Vestry, giving not less than ten days' written notice thereof, and stating the purpose of the meeting to be the selection of a Rector. The Church Warden shall at the same time notify the Bishop of the time and place of such meeting and invite him to be present thereat. (*b*) If the Bishop shall not be present at the meeting of the Vestry at which a Rector shall be selected, the Church Warden shall, immediately after such meeting, communicate to the Bishop the name of the Clergyman elected. *If the Bishop shall desire to confer with the Vestry thereon, he shall designate a date for the conference, which date shall be within twenty days after the aforesaid notification, and thereupon the Church Warden shall call a meeting of the Vestry at the time so designated for the purpose of such conference.* (*c*) Upon the expiration of twenty days after the meeting at which a Rector shall have been selected, the Church Warden shall call a meeting of the Vestry, giving not less than five days' written notice thereof, and stating the purpose of the meeting to be the election of a Rector. It shall require an affirmative vote of two thirds of the whole number of Vestrymen to elect a Rector. (*d*) If the person selected shall not be elected, or, being elected, shall decline, the same procedure shall be followed."

The portion in italics was inserted in 1905 to make the canon technically comply with Section 2 of Canon 14 as adopted in 1904. WM. A. M. VAN BOKKELEN.

Berkeley, Cal., May 29, 1907.

NOTES FROM NEW YORK

[*Continued from Page* 187.]

Although the vestry, at Dr. Clendenin's request, had put out a card requesting no material acknowledgment of the day, a number of near friends broke the rule.

During Dr. Clendenin's rectorship a beautiful choir room in keeping with the architecture of the church, has been added at a cost of $10,000, a vested choir has been introduced. The church has become practically free by surrender or by buying up the pews, twenty only remaining to private ownership. Over 1,200 have been baptized, over 700 confirmed, and the Holy Eucharist on every Sunday at 11 has been made the great service of the day.

The Confraternity of the Blessed Sacrament kept its annual festival at the Church of St. Mary-the-Virgin, on Thursday (Corpus Christi), the 30th, by a solemn celebration of the Holy Eucharist. The annual meeting and election was afterwards held in St. Joseph's Hall.

The Men's Guild of St. Mary-the-Virgin's, held its last meeting of the season on Tuesday evening, May 28th, the rector presiding. On this occasion, the first in the history of the Guild, ladies were welcomed. An interesting address was made by Mrs. J. A. Staunton, Jr., on her husband's work at Segada, Philippine Islands. Mr. Staunton, it will be remembered, was for many years curate at St. Mary's, with Father Brown.

Dr. Thomas R. Harris, secretary of the diocese of New York, has resigned as warden of St. Stephen's College at Annandale. His resignation will take effect on September 1st. He has been there three years and succeeded the Rev. Lawrence T. Cole, now rector of Trinity School, New York. Dr. Harris' successor has not yet been chosen.

The Rev. Andrew F. Underhill, rector of St. John's Church, Yonkers, has announced to his congregation that he will resign on October 1st, to accept a partnership in and the senior mastership of the Cornwall Heights Preparatory School for young men, at Cornwall, N. Y.

St. Mark's Church, Mt. Kisco, has secured a desirable site for their new building, and an effort will be made to have it ready next year. It is to be built of stone and will cost about $50,000.

Well attended services have been held in the Memorial Church of St. Mary the Virgin, Chappaqua, since last August. The community is composed mostly of Quakers, but the services are appreciated and a class for Confirmation is being prepared.

WE WHO BELIEVE in the Communion of Saints have a kind of certainty that the souls of the faithful in Paradise share the life of perpetual Intercession with our High Priest, and pray with Him for us, who, though remaining still on earth, are none the less united with them in the Lord. Our anxiety for those who are fading out of this world, our sorrow over the departed, should quicken our desire to share more deeply that life in God which the dead in Christ live;—that life is communion with God, an actual partaking of the Divine Nature. In order to share it we have to learn the life of prayer, the habit of looking up to God about everything; lifting up to Him every sorrowful remembrance, every experience of anxiety or solitude, as well as every joy. It is not upon the Departed, it is upon *us* that death presses. Our habit of prayer is our coming back to *life*, to that life which our Departed live for ever, in which we recover their fellowship, and all their love and goodness.—*Rev. G. Congreve.*

SOME POSSIBILITIES IN LAY WORK.

SUMMER conferences of Church workers, like those in the Berkshires of Massachusetts in July, not only afford instruction in the Bible and in missions, but most of them stand for some special line of work. The line of Northfield under Mr. Moody was evangelism. That of many of the Chautauquas is popular education for middle-aged people who may have been deprived of educational advantages in early life.

The special emphasis of the Berkshire and Laymen's Conferences at North Adams, held expressly for Church men and women, is Church economics. That is to say, the right way as distinguished from the wrong way to do things. There is a Church economy as there is a social and a political economy, and if it were better understood, fewer mistakes would be made and the Gospel of Christ would make more rapid advances.

The situation in the Church to-day is that thousands of laymen, some Brotherhood men but more members of Men's Clubs, ask for specific work to do during their spare time. A great change has come. A few years since, laymen were content to sit in pews. Now many of them desire to help create pews so to speak. That is, they are willing to create new parishes, and bring into existence new churches.

The question arises, What shall these men do? And closely allied to it is the other question, How shall they do it? Church economics is, however, not mere schemes and plans. It is the underlying principle. A druggist goes to the expense, near the end of the year, to prepare a handsome calendar. He stations a man in front of his store to give it out to passers-by. You come along. You need a calendar. But you won't take the one offered. A few will, but if you look in the gutter you will see most of the discarded calendars there.

Wiser practice, a better knowledge of human nature, of economics, if you will, would dictate to the druggist to hang the calendars to the lamp post, and not put up a sign to take one. You come along. The same calendar you would not take from a man's hand, you will go out of your way to the lamp post to get. So will others, and you will see no calendars in the gutter. One method was a success, the other a failure, and the reason is an underlying principle. Knowing that principle brings success. Not knowing it brings failure.

THE CHURCH CONFERENCE—BATTLE MONUMENT AT BENNINGTON, VT., TO WHICH A CONFERENCE TROLLEY EXCURSION IS MADE.

The Church Laymen's Union, recently formed, directed its officers to search among various religious bodies, find out economic plans, and communicate them to organizations in the Union, so they may use them if they find they have need. Following are three plans, all successful because of the Church economics there is in them, that have just been sent out by the Union. Similar plans are taught at the Summer Conferences, and they are explained, to the end that Church workers may be able to search out and even to invent economic methods in order better to perform their work for Christ and the Church.

Three years ago the Church of the Intercession, located near the northern end of Manhattan Island, New York City, had 242 communicants. To-day it has 942. A large part of this remarkable growth is due to the fact that the rector, the Rev. Milo H. Gates, does nothing himself that he can set anybody else to do. There was formed a Vestry Auxiliary. At first it had twenty members. Now it has fifty-five. Each member pays $12 a year. Half this sum goes to the rector for a discretionary fund, the other half to various helpful causes as they arise, and which the Auxiliary by vote favors. All members are men.

The legal vestry belongs, as individuals, to the Auxiliary. There are in the Auxiliary a great number of small committees —music, missions, canvassing, boys' work, Sunday School, finance, entertainment, etc. Each works in its own way, and is responsible only for results. Not the rector but a layman is at the head of all committees; the rector is at the head of the parish, and simply holds the Auxiliary responsible for results.

The advantages are due to the economics of the plan, and the economics will appear as the advantages are enumerated. 1. The vestry knows what the people desire to have done because it has a very large number of men in close touch with it. 2. Every man in the parish, and every newcomer, if at all inclined to work, is given something to do. He is sure to because there are a great number of people with work on hand and wanting help to perform it. There are so many lines that it is a particular man indeed who cannot find something that appeals to him. 3. Misunderstandings and criticisms disappear because everybody knows the real situation. 4. Everybody having a voice and share, everybody is interested. Attendance at public worship increases.

The increase in membership of the parish was in part due to a canvass made by the committee, assisted by some volunteers, but that work was not wholly responsible for it. The rest has been the general spirit of work. Every body works —except the rector! He says he merely lets others work.

A part of the preparation for new parishes coming into existence through efforts of laymen is the training of a man of the congregation who shall be competent to go into the new vestry familiar with the missionary work of the Church. Just as others have the floor of the vestry to speak for a new organ, a new tower, more land, this man has it to speak for the Board of Missions and the Board of Diocesan Missions. In some cases he handles the missionary correspondence of the parish, the appeal, etc., and relieves the rector of that burden. In one New York parish this missionary expert, discovering his fellow vestrymen to know little of missionary work, asked Mr. Jones one evening as the vestry meeting adjourned if he would be at home the next evening. Mr. Jones said he would.

The mission expert went round to his house. He said afterward he wasn't much of a speaker, but then his "congregation" was not very large. He told this fellow vestryman all about missions, the apportionment, the episcopal assessment, etc. The next week he visited another vestryman's house. During the winter he visited all, one at a time. The effect was to change completely the attitude of the vestry, and through it, the congregation, towards missions of the Church.

Having more evenings at his command, this expert made a similar round of all vestrymen of the parish on the north, and later he took all members of the vestry of the parish on the south. He changed everything. One parish, having a new parish house to open, saw to it that one of the opening meetings was for missions, and the suggestion that such meeting be included came from a vestryman who had previously declared that he did not believe in missions, especially not in foreign missions. When the programme was being arranged, this same man insisted on a speaker in behalf of Japan. The practice of having such a mission expert on vestries is increasing, and laymen are studying solely that they may so serve. If men cannot be found in a parish, others are urged to move into it, and to secure a place on the vestry.

Some educators of the Teachers' College, Columbia University, New York, being interested in religious education, having splendid quarters not used on Sundays, and children about them not attending Sunday School anywhere, organized three years ago a school in which day school ideas obtained to a large extent. The principal was paid $250 for thirty weeks, the teachers $3 per Sunday, or $90 the term, and the children were charged $15 tuition, with scholarships in plenty so that none need be barred because of poverty.

Extreme care was and is taken not to make the school merely educational. It is a Christian school, with a supreme aim to bring children to a spiritual knowledge of Christ. Teachers, while paid, are all that volunteer teachers are in character and Christian experience. The advantages are that the principal is qualified for the position, and he is always present. He has to be, because he contracted to be. There is no class without a teacher. The teacher must be there. There is a contract that he or she be. And the children are there. Tuition has been paid, and parents see they come to get what has been paid for.

So far from driving children away, this tuition fee attracts. People do not care much for what they do not pay much, and as for free things, they do not want them. It is the case of yourself declining to accept a free calendar in front of the drug store, although you know you are in want of a calendar. The school at the Teachers' College has 110 pupils. The session is one hour and a half. Each teacher has about 15 pupils. Few lesson helps are used. The teacher is supposed to know the lesson—required to know it, indeed. Much use is made of the blackboard.

A drawback is the fact that this school belongs to no religious body. Parents object to it on this account, and children at fifteen have no Church to enter. Those at the head of this school declare that if the Church would have such a school as they have, with its confirmation class just ahead, great things could be done.

Educators in close sympathy with this school in the Teachers' College declare that, if the number of scholars warrant, a trained teacher can care for 30 pupils, as in the day school. They also declare that a need in parish equipment is a school house, built on lines of the public school, and affording separate rooms as a parish house does not. They admit the tuition fee is too high, and believe it ought not to exceed the total of all offerings given during a similar period by the average child, say three to five dollars a year of forty, not thirty, weeks.

The Teachers' College school permits children to make offerings and dictate what shall be done with the money. A better way, they think, would be to have only a stated number of offerings each year. say four, or perhaps only two, giving instruction a long time in advance of each, and so inculcate the missionary spirit and train the habit of giving. The economics underlying the practice of a school placed on such a basis is quite apparent.

THE CHURCH CONFERENCE—LAKE WINDSOR, NORTH ADAMS, IN THE BERKSHIRES.
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THE PRISON OF THE SOUL.

By Marie J. Bois.

WHEN at school, years ago, one of the studies which greatly appealed to me was the study of metaphors. The more poetical they were, the better I liked them. I distinctly remember "The prison of the soul," and its counterpart, "The tenant of the body." What did it really mean then to my unsophisticated mind? Merely, a pretty way of expressing vague, shadowy things; something like our descriptions of a sunrise, or of some equally poetical subjects which we, unconscious plagiarists that we were, fondly imagined, we were describing in words of our own.

And now, after all these years, the old borrowed expression suddenly came to my mind, with a new meaning, with a great, vital lesson contained in its few words. "The prison of the soul." Prison indeed can the body be, with strong bars put up by the world, the flesh, and the devil; bars which nothing short of God's grace can ever break down. But before they are broken, then, indeed, is the soul an abject prisoner, since it does not know, and therefore cannot use, the wings of prayer.

How clearly this came to my mind the other evening, when two friends of mine, mother and daughter, came into the room, beautifully, ideally dressed for the opera; wonderful gowns, perfect in taste, truly artistic creations. How handsome they both looked! How happy they both were! And yet—as I watched them go, an infinite sadness crept in my heart. *Not* the pretty gowns, not the sparkling jewels, not the bright eyes and animated countenance, did I then think of, but in my mind rose the vision of two souls asleep amidst dangerous surroundings. The foe had possession of the house; entangling the soul within a net of pleasures, enticing it with the sweetest tones of beautiful music; leading it through flowery paths to what seemed, to what *was* in fact, for them, a delightful evening, and—Lent! Oh, ridiculous! Who would think of such a thing? *Self-sacrifice!*—To what purpose? *The Cross!*—Yes, a diamond one, a beautiful jewel, what else could it be?

And so, when at school, I answered: "The prison of the soul—the body." I did not know how fearfully *true* it could be.

Is your soul, dear reader, a *tenant* or a *prisoner* of your body? Or can you with the psalmist repeat joyfully and thankfully: "Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken and we are delivered."

"THE NIGHT is dark, and we are far from home"; the way is hard to find . . . the voices that once helped us most grow silent one by one—silent for the rest of our life here. But on high is One, "touched with the feeling of our infirmities," One, whose Hands, once pierced for us upon the Cross, are spread in everlasting Intercession for us now. Our broken, languid prayers may rest upon His royal Pleading, our weakness may fall back on His Almighty Power; for His sake the full wealth of grace may meet our utter need, and in our loneliness and bewilderment this certainty at least may come to us, that no one ever yet has trusted in His Name and been confounded, yea, that "Thou, Lord, has never failed them that seek Thee."—*Bishop F. Paget.*

Church Kalendar.

June 2—First Sunday after Trinity.
" 9—Second Sunday after Trinity.
" 11—Tuesday. St. Barnabas, Apostle.
" 16—Third Sunday after Trinity.
" 23—Fourth Sunday after Trinity.
" 24—Monday. Nativity St. John Baptist.
" 29—Saturday. St. Peter, Apostle.
" 30—Fifth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

June 10-14—Retreat for Women, Sewanee, Tenn.
necticut; Archdeaconry of Richmond, Staten Island, N. Y.
" 11-15—Retreat for Women, Kemper Hall, Kenosha, Wis.
" 12—Dioc. Conv., Asheville.
" 18—Dioc. Conv., Vermont.
" 24-29—The Cathedral Summer School, Albany, N. Y.

Personal Mention.

THE Rev. C. D. ATWELL of Grace Church, Ishpeming, Mich., has accepted the rectorship of Grace Church, Traverse City, Mich., and will enter upon his duties July 1st.

THE Rev. ALFRED BRITTAIN, rector of St. James' Church, Batavia, N. Y., sailed for England on June 1st. His address for six weeks will be Hazeland Mill, Calve, Wilts, England.

THE Rev. F. A. COLEMAN of Little Falls, N. J., is to be an assistant at St. John's, Stamford, Conn.

THE Rev. WALLACE M. GORDON has resigned St. Agnes' Church, East Orange, N. J., to go to Grace Church, Cincinnati, Ohio.

THE Rev. L. B. HOWELL goes from Boonton, N. J., to take temporary work in Maryland.

THE address of the Rev. Dr. FRANCIS J. HALL will be changed from Chicago to Onekama, Mich., from June 8th to September 12th.

THE Rev. C. E. JACKSON of Christ Church, Newark, N. J., has gone to Newton Highlands, Mass.

THE Rev. A. M. JUDD has resigned Trinity Church, Paterson, N. J., to go to Stottsville, N. Y.

THE Rev. LAWRENCE S. KENT of Newark, N. J., has gone to St. Mary the Virgin's, New York City.

THE Rev. GEORGE B. KINKEAD, 3d, who accompanied Dr. FOX, Secretary of the American Bible Society, on his trip around the world, is expected to reach San Francisco, June 14th, and to return to his parish in Beloit, Kansas, soon afterward.

THE Rev. LEWIS R. LEVERING, curate of St. Ann's, New York City, has been appointed chaplain and instructor in Shattuck School, Faribault, Minn. He will enter upon his new duties in September.

THE address of the Rev. W. A. MITCHELL is, for the present, changed from 3014 Q Street, N. W., Washington, D. C., to Mechanicsville, Md.

THE Rev. C. PYLE of Stottsville, N. Y., has become curate in Grace Church, Newark, N. J.

THE Rev. JOHN DAVIS SKILTON, A.M., has been elected headmaster of the Cheshire School, Cheshire, Conn.

THE Rev. W. LENNIE SMITH of Livingston, Mont., has accepted a call to the Church of the Holy Spirit, Missoula, Mont., and will enter upon his duties as rector, August 1st.

THE Rev. WILLIAM CURTIS WHITE of Lorain, Ohio, has received a call to the rectorship of St. Mark's Church, N. Y.

THE Rev. GOUVERNEUR M. WILKINS has become an assistant in St. Peter's Church, Morristown, N. J..

THE Rt. Rev. Dr. WORTHINGTON is in his diocese for the time his physician thinks it wise for him to remain, attending to duties not assigned to his Coadjutor.

ORDINATIONS.

DEACONS.

ALABAMA.—On May 19th, in St. John's Church, Montgomery, the Rt. Rev. C. M. Beckwith, D.D., Bishop of the diocese, ordained to the diaconate Mr. WILLIS GAYLORD CLARK. The sermon was preached by the Rev. E. E. Cobbs, who also presented the candidate. The Litany was said by the Rev. Mr. Claybrook.

ALBANY.—The Trinity Ordination for the diocese of Albany was held in the Cathedral of All Saints, Albany, on Saturday, June 1st. The Bishop of Albany preached the sermon, celebrated Holy Communion, and ordained to the diaconate, Mr. CHARLES BURDICK ALFORD of Glens Falls, and HARRY ALVIN BARRETT of Schenectady, presented by the Rev. George Lynde Richardson, HERBERT EUGENE MARTIN and WALTER SCOTT CLELLAND, presented by Canon Schlueter, and EDGAR HUNT GOOLD, presented by the Rev. Dr. Battershall. The Very Rev. Dean Talbot, Canon Fulcher, Rev. Frank Knapp, and the Rev. J. N. Marvin were also present and assisted in the laying on of hands.

CENTRAL NEW YORK.—On Trinity Sunday, May 26th, in Trinity Church, Utica, the Rt. Rev. Charles T. Olmsted, D.D., Bishop of the diocese, ordained to the diaconate, Messrs. LUTHER L. WELLER, ROY IRVING MURRAY, and WALTER E. JONES. The Rev. J. J. Burd preached the sermon and the Rev. John R. Harding presented the candidates.

CALIFORNIA.—On Wednesday, May 22nd, at San Mateo, the Rt. Rev. William Ford Nichols, D.D., Bishop of the diocese, ordained to the diaconate, Messrs. EARL H. MCCOLLESTER, CHARLES HERBERT L. CHANDLER, and PETER CHOJISO AOKI. The candidates were presented by the Rev. J. O. Lincoln, and the Rev. Reginald H. Starr, D.D., preached the sermon.

GEORGIA.—On Saturday, May 18th, at St. John's Church, Savannah, Ga., the Rt. Rev. C. Kinloch Nelson, D.D., ordained to the diaconate, Mr. JOHN LADISLAUS VILLALOUGER of Savannah, Ga. The Bishop preached the sermon, and the candidate was presented by the Rev. Charles H. Strong, rector of St. John's Church, Savannah.

NEWARK.—On Saturday, June 1st, in Grace Church, Orange, N. J., the Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese, ordained to the diaconate, MORGAN ASHLEY and JOHN J. BRIDGES. The Rev. Charles T. Walklet preached the sermon and presented Mr. Ashley. The Rev. David N. Kirkby presented Mr. Bridges.

On Trinity Sunday, in St. Mark's Church, West Orange, N. J., the Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese, ordained to the diaconate, Mr. J. ARTHUR GLASIER. The Rev. Dr. Reazor preached the sermon and presented the candidate. Mr. Glasier will be curate at Trinity Church, Mt. Vernon, N. Y.

NEW YORK.—On Sunday, May 26th, in the Church of Zion and St. Timothy, New York City, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese ordained to the diaconate, MESSRS. JOHN HENRY KEISER, ALFRED STRATTON LAWRENCE, MALCOLM SLICER TAYLOR, RICHARD TOWNSEND HENSHAW, ERNEST C. TUTHILL, OTIS EARL GRAY, FLOYD B. VAN KEUREN, EUGENE DE FOREST HEALD, JR., DENNIS HERBERT O'DOWD, PH.LIP COOMBS PEARSON, ROBERT JOHNSTON, and JOHN NORTON ATKINS (acting for Bishop Horner).

NORTH DAKOTA.—At Gethsemane Cathedral, Fargo, the Bishop of the diocese, the Rt. Rev. Cameron Mann, D.D., ordained to the diaconate, Mr. M. A. MARTYR. The Rev. S. Currie was the epistoler. The Rev. F. A. Martyr read the Gospel, and the Rev. J. K. Burleson was the presenter.

QUINCY.—On Tuesday, May 28th, in the chapel of Jubilee College, the Rt. Rev. Edward Fawcett, D.D., Bishop of the diocese, ordained to the diaconate, Mr. GEORGE S. A. MOORE. The candidate was presented by his father, Dean Moore. The Rev. Mr. Moore will go to Bar Harbor as curate.

SOUTHERN OHIO.—On Saturday, May 25th, in the Church of St. John the Evangelist, Boston, Mass., the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire, for Bishop Vincent, ordained to the diaconate, Mr. SPENCE BURTON of Cincinnati.

TENNESSEE.—On Trinity Sunday, at St. Luke's Church, Cleveland, Tenn., GRANT KNAUFF, M.A., Columbia University, and recent graduate of the General Theological Seminary, was ordered deacon by the Rt. Rev. Thos. F. Gailor, D.D., having been presented by his father, the Rev. C. W. Knauff, rector of the parish. The ordination sermon was preached by the Bishop of Tennessee.

WEST VIRGINIA.—On Friday, May 24th, in the Church of the Redeemer, Ansted, W. Va., Bishop Gravatt ordained Mr. MAURICE CLARKE, deacon. The Rev. John S. Gibson of Huntington, examining chaplain, presented the candidate. The Rev. Dr. Roller of Charleston preached the sermon. The Rev. A. M. Lewis of Ansted was master of ceremonies. Mr. Gibson has been appointed to serve the mountain missions near Charles Town, and enters upon this duty June 1st.

PRIESTS.

ALBANY.—The Bishop of the diocese, at the Trinity ordinations in the Cathedral of All Saints, advanced the Rev. F. S. KENYON to the priesthood.

CALIFORNIA.—On Friday, May 24th, in Trinity Church, San Jose, the Bishop of the diocese, the Rt. Rev. William Ford Nichols, D.D., advanced to the priesthood the Rev. GEORGE HENRY BURWELL WRIGHT. The Rev. D. C. Gardiner preached the sermon, and the Rev. John A. Emery presented the candidate. Those assisting in the laying on of hands were the Rev. Messrs. J. W. Gresham, J. W. Black, D.D., Geo. W. Forte, M. D. Wilson, C. O. Tillotson, N. B. Gallwey, and E. F. Gee. The newly ordained priest will continue in charge of Christ Church, San Jose.

NEW YORK.—On Trinity Sunday, May 26th, in the Church of Zion and St. Timothy, New York City, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the Rev. Messrs. RAYMOND C. KNOX, GEORGE F. BAMBACH, and MAXWELL W. RICE.

SOUTHERN OHIO.—On Sunday, May 26th, in St. Paul's Cathedral, Cincinnati, the Rt. Rev. Boyd Vincent, D.D. Bishop of the diocese, advanced to the priesthood the Rev. ELMER N. OWEN, assistant at Christ Church, Dayton, Ohio; Rev. HARRY M. BABIN, missionary at Dresden, Ohio; Rev. HENRY J. SIMPSON, missionary at Xenia, Ohio, to the priesthood.

TEXAS.—On Trinity Sunday, May 26th, at Christ Church, Houston, the Rt. Rev. George H. Kinsolving, D.D., Bishop of the diocese, advanced to the priesthood the Rev. EUGENE CECIL SEAMAN, minister in charge of All Saints' chapel, Austin. The Rev. Messrs. Horace Clark, J. Griffin Gunn, James B. Snowball, T. J. Williams, and P. G. Sears (rector of the parish) were present in the chancel, and participated in the laying on of hands, the latter preaching the sermon. The candidate was presented by the Rev. T. J. Windham, rector of Trinity Church, Houston.

DIED.

DELEVAN.—At Binghamton, N. Y., on Thursday, May 16th, 1907, ERASTUS C. DELEVAN, one of the founders of Trinity Memorial Church, Binghamton, a member of the vestry for 21 years, and a delegate to the General Convention from the diocese of Central New York.

DOEBLER.—Entered into rest, 1044 W. 4th St., Williamsport, Pa., May 25, 1907, ELIZABETH HEPBURN, widow of Valentine S. DOEBLER.

ELMENDORF.—At Ridgewood, N. J., May 15th, HENRIANNA GREEN, widow of the Rev. J. J. ELMENDORF, D.D.

May she rest in peace!

OFFICIAL.

Communications for the Standing Committee of the diocese of North Carolina should be addressed to the Rev. I. McK. PITTENGER, D.D., Raleigh, N. C.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

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WANTED.

POSITIONS WANTED.

CLERGYMAN, experienced and successful teacher, desires school appointment, or parish with opportunity for teaching. Good preacher. PRESBYTER, care LIVING CHURCH, Milwaukee.

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A YOUNG, ACTIVE PRIEST, who is a good organizer, a scholar, and a preacher of force and ability, desires a parish. All communications addressed to the Rev. C. Y. GRIMES, Gen. Miss., Tacoma, will be promptly answered.

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WANTED RECTORSHIP.—Rector of parish, successful, good reader, preacher, organizer, desires change to parish with active progressive work. Also vacation duty during August. Highest references. Address: "PRIEST-GRADUATE," care LIVING CHURCH, Milwaukee.

LADY seeks refined, superior home for the months of July and August. Would act as companion to lady, or reader and amanuensis to gentleman, in return for being received as a guest. Would travel if expenses paid. Address: L. P., care LIVING CHURCH, Milwaukee.

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CHOIR EXCHANGE.—Churches paying $750 and upwards, can have the finest organists in the country to select from by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Telephone: 3449 Chelsea.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

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WANTED in September, student for Holy Orders to organize, and minister to, two new missions in a city of 40,000 souls. Splendid climate, a hustling people, the hardest kind of work, and small remuneration. Please address all testimonials to REV. DR. FENN, Wichita, Kansas.

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PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

SPECIAL PRICES during June, on all printing for clergymen and churches. Address: G. W. ARMSTRONG, St. Peter's Rectory, Washington, N. J.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to MISS W. IVES, 43 West 69th Street, New York.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

FINEST ACCOMMODATIONS; large outside rooms and bath; on car-line direct to Exposition grounds; select location; $1.00 per day. Reference: Rev. E. W. Cowling. MRS. J. J. OTTLEY, 109 Main St., Berkley Ward, Norfolk, Va.

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WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of $500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

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A CLERGYMAN, located on a beautiful river and near lovely lakes in northern Indiana, will receive into his home for the summer term a limited number of boys between the ages of eight and fifteen. Backward boys coached, if desired. For terms, etc., address: R. A., care LIVING CHURCH, Milwaukee.

A YOUNG AND EXPERIENCED MASTER, college-bred, who has been among boys for some years, is willing to take two or three lads into his home for the summer and give such care to study as may be desired. Languages, mathematics, and music taught. Plenty of outdoor life in the beautiful orchard-district of Western New York, and a few weeks camp, not far from Buffalo. Address: MASTER, Box 483, Highland Park, Ill.

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THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

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INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase is offered.

VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. MOWBRAY & CO., Ltd., Church Publishers and Printers, at 34 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

RETREATS FOR WOMEN.

The annual Retreat for Associates of the Community of St. Mary, and other ladies, will begin with Vespers, on Tuesday, June 11th, closing with celebration of Holy Eucharist on Saturday, June 15th, the Rt. Rev. the Bishop Coadjutor of Fond du Lac, conductor.

Ladies desiring to attend, will please notify the Rev. Mother Superior, Kemper Hall, Kenosha, Wis.

There will be a Retreat for the Associates of the Southern Province of the Sisters of St. Mary, at St. Mary's-on-the-Mountain, Sewanee, Tenn., beginning with Vespers, June 10th, and closing on the morning of the 14th.

Other Churchwomen may avail themselves of the benefit of the retreat by communicating with THE MOTHER SUPERIOR, at Sewanee. The Rev. R. Anderson, O.H.C., will conduct the retreat.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxiliary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

BISHOP TUTTLE MEMORIAL.

Bishop Funsten has received in all, approximately, nine thousand dollars ($9,000) for the Bishop Tuttle Church House. The cost of the building now being constructed will be twelve thousand dollars ($12,000). He requests that all pledges and gifts be forwarded to him at once so the whole may be completed—*without debt.*

NOTICES.

THE SPIRIT OF MISSIONS
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THE CHURCH AT WORK

CHURCH MISSIONS PUBLISHING COMPANY.

THE 12TH ANNUAL MEETING of the Church Missions Publishing Company, auxiliary to the Board of Missions of the Episcopal Church, was held in Hartford, May 25th. The treasurer's report showed the receipts for the past year to be $994 from subscriptions for publications and sales and $166 from gifts, and the expenses for printing and distribution to be $1,136. The report of the secretary showed the publication of six double numbers of missionary leaflets, four numbers of the "Soldier and Servant" series, four of the "Round Robin" series, six lessons on missions in China, and notes for lessons on missions in Alaska. A full bibliography, with notes, of African missions is ready for the printers, and other work is in hand by special editors. Bishop Tuttle of Missouri as Presiding Bishop is president of the society, and other officers were chosen as follows: Vice-President, Rev. Dr. Samuel Hart; Corresponding Secretary and Treasurer, Miss Mary E. Beach; Recording Secretary, C. Jarvis Harriman; Auditor, Robert W. Huntington, Jr. Mr. Harry Huet of North Dakota was elected a member of the board of directors. The president and Mrs. Sioussat of Maryland were requested to arrange for a meeting in Richmond next October at the time of the General Convention; and the vice-president, the secretary, and Mrs. Giraud of Middletown were appointed a committee to prepare the triennial report to the Board of Missions.

NEW DEAN FOR GRAND RAPIDS.

THE BISHOPS and the congregation of St. Mark's pro-Cathedral, Grand Rapids, Mich., are hopeful that the Rev. B. M. Weeden will take up his work on October 1st as Dean. He has given a conditional acceptance of the call extended to him by the vestry, subject to the state of his health at that time. The Rev. Mr. Weeden was for some time rector of St. Luke's Church, San Francisco, which he resigned a few months since because of a nervous condition resulting from the earthquake a year ago. He is now recuperating in the East, and fully expects to begin his work in Grand Rapids in the autumn.

HOME FOR AGED PEOPLE.

THE HOUSE of the Good Shepherd, Orange, N. J., a Home for Aged Men and Women, has been greatly enlarged and a beautiful chapel built through the gifts of Mr. and Mrs. William Barr, and the new rooms have been furnished by the Orange parishes and by individuals. The service of dedication was held by Archdeacon Cameron, on the afternoon of May 25th. It would be hard to find a more attractive and well ordered home. It is maintained by the Orange parishes.

CORNERSTONE LAID.

THE CORNER-STONE of Epiphany Church, Concordia, Kansas, district of Salina, was laid by Bishop Griswold, May 24th. A large congregation was present, including many prominent citizens. The singing was a marked feature of the service. The Bishop gave an address in which, after acknowledging the liberal interest of the townspeople and of Eastern friends, he set forth certain characteristics of the type of Christianity which we represent, and dwelt upon the much-obscured idea that a church building is primarily a place of worship. The offering taken for the building fund was a liberal one. The church will be of stone. The nave and lower part of the tower comprise the present undertaking, the chancel being left to the future. The cost of land, building, and furnishings will be nearly $6,000, and it is hoped that it can be met fully by the time the work is done, so that the church may be consecrated immediately.

ST. DAVID'S, ROLAND PARK, BALTIMORE.

ST. DAVID'S CHURCH, ROLAND PARK, BALTIMORE.

THE FIRST SERVICES were held in this church on Palm Sunday, and the music at all of them was of an exceptionally elaborate character. The church is situated at the corner of Roland Avenue and Oakdale Road, Roland Park, Baltimore. It is of the basilica type, with side aisles and clerestory windows and an unusually spacious apsidal chancel, with a vaulted ceiling. It is of special interest to architects and builders as it is a monolythic structure of reinforced concrete, and therefore as nearly fire-proof as any building can be. The exterior suggests the classic, the renaissance, the colonial, with a touch of the mission type. The chancel is flanked on the north by an organ chamber large enough to accommodate the largest organ in Baltimore, and on the south by a lovely octagonal chantry that is directly connected with the choir and south porch. The ceiling and the beams of the chantry are exposed and are of dark oak. The exterior color is a dark Indiana limestone and the roof is covered with green slate. The arches of the interior are Roman and the columns and pillars have beautiful capitals. The color of the walls and ceiling of the interior is of a light Indiana limestone and the rafters and trusses are a dark maroon. The doors and trimmings are weathered oak and the pews and other furniture are of dark Flemish oak. The tiles of the aisle are red. The mosaic pavement of the choir and sanctuary is a light cream with three red Greek crosses, signifying the Trinity and the Blood. In the sanctuary there are seven brass *fleur-de-lis* sunk in the mosaic pavement to signify the royalty of Christ, and the seven spirits of God. The total seating capacity, including the choir, is about 740. The situation of the lot is such that the entrance of the crypt chapel, which is just under the chancel and the same shape and size, that is 42 feet by 28 feet; the Sunday School room, which is below the nave and side aisles, and the choir rooms, are on the level of Oakdale Road. Below the crypt chapel is the basement. In the basement, the rear entrance to which is only two steps below the grade, a triple system of boilers has been installed. The church is lighted by both gas and electricity. The lot, the present value of which is $20,000, was presented by a personal friend of the rector. The cost of the building is about $40,000 or $50,000. All the pews were rented from the floor plan before the roof was on. These were in the nave of the church and it became necessary to order the side aisle pews, which it was not thought would be needed for at least five years. The church starts with a communicant list of about 200. The attendance at the first service was about five or six hundred. Among the pew holders are Christian Scientists, Unitarians, Quakers, Presbyterians, Methodists, Swedenborgians, Lutherans, and Baptists. There is a vested choir of men and women, eight of whom are professionals, and this will be reinforced at the choral service in the afternoon by a choir of boys and girls. The service will be very much like that of old Trinity in New York City.

The following articles have been given: a complete and valuable silver Communion service consisting of six pieces, cross, vases, candlesticks, book-rest of brass for the altar, a handsome brass eagle lectern (all the above from Gorham's), a brass alms receiving basin and processional cross from Lamb's, a beautiful marble font from Geissler's, hymnboards, kneeling cushion for the altar rail and clergy stalls, a rich sanctuary lamp fashioned to resemble a royal crown, also a very beautiful church lamp to hang in the arches between the columns.

This is the second church built by the rector during the last five years. The other, St. Mary's, Roland Avenue, Baltimore, of which he is also rector, cost, including the organ, altar, lectern, pulpit, stained glass windows, and other furniture, between $50,000 and $60,000. During this period it grew from a church seating about 200 to one seating 1,000, and from about 100 communicants to about 700.

LEONARD HALL.

THE DIOCESE of Central Pennsylvania is to have an Associate Mission, and the outlook for an excellent equipment of the same is most promising. It is to be located at South Bethlehem, a most valuable site, immediately opposite the episcopal residence, having been deeded to the diocese by Mr. and Mrs. G. B. Linderman. On Tuesday, May 28th, in the presence of the members of the Convention, the Bishop, assisted by his two Archdeacons, Dean Sterling and the local choir, with impressive ceremonies laid the corner-stone of Leonard Hall, funds for the building and furnishing of which have been provided by Mr. Eckley B. Coxe of Drifton. The Bishop has also received the promise of a large amount for its endowment. The Hall is named after his life-long friend, the late Bishop Abiel Leonard, a typical missionary and an ideal servant of God.

The style of the building is based on that phase of English Renaissance architecture commonly known as the English Collegiate style, which is seen at its best in some of the college buildings at Oxford and Cambridge Universities, St. John's College, Cambridge, being a particularly charming example. The material is a dark red brick, a reproduction of the old English brick, and limestone trimmings, with a slate roof. The building is rectangular in plan, being 87 feet long and 35 feet wide, each long façade being broken by two bays two stories high. The natural fall of the ground allows for a well-lighted basement, in which provision is made for the kitchen, servants' quarters, etc. The building is entered from a brick-paved porch,

which will afford a cool resting place in hot weather. By means of movable partitions, the clergyman's office, the sitting-room and library can all be thrown together, forming a large general assembly room for special occasions. The main rooms on the first floor will be finished in chestnut, stained to match the color of old English oak, while the remainder of the building will be of hard pine finished to show the natural color of the wood. All conveniences necessary for the work to be done in the building will be provided.

This hall, which is to be located directly opposite the Bishop's residence, will accommodate twenty or thirty men, who will give as much of their time as possible to establishing and building up missions throughout the diocese. That is to say, there will be gathered together at Leonard Hall under the guidance and leadership of an experienced priest the young men at Lehigh University who intend later to study for the ministry, the young men belonging to this diocese, who having just left the Theological Seminary, are in deacon's orders, and those men who, having exercised their ministry in different denominations, are desirous of connecting themselves with the historic Church and of entering her priesthood. Of these latter, there are many at the present time, whom the Bishop is unable to receive because he is not in a position to take care of them while they are preparing to take orders. The Associate Missions, however, will not only solve the difficulty of the care and training of inexperienced men, whether they be college students, Seminary graduates, or men who come to us from without, and are therefore unfamiliar with our ways, but it will provide a force of men who will be able to go out and hold services at as many as forty or fifty mission stations each Lord's Day.

THE REV. FRANK A. SANBORN'S SILVER JUBILEE.

IT WAS A remarkable gathering of Bishops, priests, and parishioners that assembled at Oconto, Wis., in the diocese of Fond du Lac, to show their interest and affection for the Rev. Frank A. Sanborn, who celebrated the 25th anniversary of his ordination to the priesthood. The Bishop Coadjutor of the diocese had arranged his official visit for Confirmation so as to coincide with the celebration; therefore, the first service was on Monday night, May 27th. Bishop Weller Preached to a very large congregation, and Bishop Grafton took the Confirmation. On Tuesday morning there was a celebration of the Holy Communion, Bishop Grafton preaching the sermon. The following were guests of the parish: The Bishops of Fond du Lac, Milwaukee, and Coadjutor of Fond du Lac; Rev. Messrs. S. P. Delany, Milwaukee; B. T. Rogers, Fond du Lac; M. J. de Vollareal, Green Bay; E. M. Thompson, Wausau; B. G. Bert, Racine; L. D. Hopkins, Big Suamico; Frank H. Hallock, Menominee, Mich.; F. S. Penfold, Marinette; S. W. Day, New London; J. F. Kieb, West Allis; S. W. Fay, Jr., Nashotah; R. J. Wilbur, Fond du Lac; Wm. Dafter, D.D., Marinette; and Wm. McGarvey, D.D., Philadelphia.

A purse of money and many other gifts were presented to Fr. Sanborn.

HONOR TO A LAYMAN'S MEMORY.

IN GRACE CHURCH, Kansas City, a service was held in memory of Mr. James C. Horton, a member of the diocesan Council, who died while that body was in session.

Bishop Atwill, at the request of the rector, Rev. J. A. Schaad, ordered the special memorial service, and delivered an eulogy. Mr. Horton was senior warden of Grace Church. Bishop Atwill's address bore upon Mr. Horton's loyalty to whatever he believed to be right. "His denunciation of wrong," said the Bishop, "was always something astonishing to contemplate. When he took a stand he did so with a vehemence that was an inspiration to others." Bishop Atwill dwelt, too, on the important relation Mr. Horton bore to the diocese.

Mr. John T. Harding, senior warden of Trinity Church and chancellor of the diocese, spoke of "Grace's fallen warrior." "He was a strong man, almost and iron man," said Mr. Harding, "yet a little child could lead him. I only wish my chances of glory were as good as those of our fallen favorite."

Mr. Henry D. Ashley, junior warden of Grace Church, said: "I see nothing melancholy in the passing of this life. I love life, but if my end could be like this, I don't think I should want to postpone it."

Mr. M. G. Harman, secretary of St. Mary's Church, said: "Had James C. Horton been summoned by the President of the United States to represent this nation at the court of St. James our joy would have been mingled with sorrow, as a mighty ocean would have rolled between us. The King of kings, the Lord of lords, has summoned James C. Horton to represent Grace Church and the diocese of Kansas City at the court in Paradise, where he will ever intercede with his Elder Brother for us. I believe in the Communion of Saints. I believe whenever you and I come within these walls of Grace Church, James C. Horton will be here with our Lord to welcome us."

PRESIDENT ROOSEVELT'S LETTER.

THE PRESIDENT of the United States sent the following letter, which was read to the World's S. S. Convention, assembled at Rome, Italy, May 20-23. The message was received with great enthusiasm:

"THE WHITE HOUSE, Washington,
"April 29, 1907.

"SIR:—Pray express the assurance of my hearty good will to those engaged in giving a world character to organized Sunday School work. All good citizens must cordially sympathize with the effort to secure for the children of all countries, for those who will come after us and in whose hands the destinies of their several nations will lie, the education in things spiritual and moral that even more than the education of the head and the hand are necessary to the making of the highest type of citizenship. I wish all success to those, whatever their creed, who disinterestedly and in a spirit alike of common sense and of devotion to duty thus seek to train the future generation in the things of the spirit no less than in the things of the body.

"With regard, believe me,
"Sincerely yours,
"(Signed) THEODORE ROOSEVELT.

"MR. EDWARD K. WARREN, *President*,
"World's Sunday School Convention,
"Three Oaks, Michigan."

CHURCH CONSECRATED.

THE Church of St. Mary's-on-the-Hill, Buffalo, N. Y., was consecrated on Whitsunday, May 19th, at 11 A. M., by Bishop Walker, assisted by the rector, the Rev. G. G. Merrill, his curate, the Rev. J. T. Lodge, and the Rev. Messrs. John S. Wilson, a former curate, Jesse Brush, and C. F. J. Wrigley, D.D., the last rector of the parish, who also preached the sermon. The procession formed in the parish house and marched outside, headed by the crucifer and servers, to the main entrance of the church, where it was met by the wardens and vestrymen. The service proceeded according to that provided in the Prayer Book.

In the sermon the Rev. Dr. Wrigley emphasized the duty and privilege of giving lavishly for God's work in the world.

The choir and organ were supplemented by an orchestra for the musical portions of the service; the chancel and sanctuary were lavishly decorated with palms and roses and the book-marks used on the altar were a gift from Westminster Abbey, where they had formerly been in use, through the Dean of Worcester, England.

M. T. O. ENTHUSIASM IN ROCHESTER.

ALL THE city parishes and clergy joined in a great union service in Christ Church, Rochester, N. Y., on the night of Trinity Sunday. The occasion was for furthering interest in the M. T. O. Nine vested choirs, aggregating 175 men and boys, singing "Onward, Christian soldiers," led by processional crosses and banners, presented an inspiring scene. Mr. Morris Earle of Philadelphia made an excellent address, and Bishop Walker closed with some telling words.

ANNIVERSARY OF TWO OLD PARISHES.

ON TRINITY SUNDAY, St. John's Church, Philadelphia (Rev. Oscar S. Michael, rector) celebrated the 92nd anniversary of its incorporation. The history of this parish goes back to 1759, when the land was given by an immediate follower of Wm. Penn. The Hessian soldiers killed at the battle of Germantown during the Revolution are buried in the churchyard.

This Sunday was also observed at Gloria Dei (Old Swedes'), Rev. S. B. Simes, rector, the present church first being occupied on Trinity Sunday, 1700, though the work was established in 1677.

GOLDEN WEDDING.

THE GOLDEN WEDDING anniversary of the Rev. Thomas Lloyd and Mrs. Lloyd was celebrated at Dunbar, Pa., on May 24th, with great eclat. The happy groom and bride were surrounded by the children of the family who were able to be present, and their numerous friends. Many and substantial were the gifts that reached the St. John's rectory, coming from the places formerly lived in by the happy couple. The day's festivities were closed by the performances of a well selected programme by the Dunbar brass band. The floral decorations of the interior of the rectory were of smilax, sweet peas, violets, and bride's roses. The porch was gaily illuminated by Chinese lanterns, and filled with delightful and enthusiastic guests. Nothing was left undone to make the happy day a brilliant success, and the congratulations received by the Rev. and Mrs. Lloyd showed the high esteeem in which they are held by all classes of the community.

ACTOR'S CHURCH ALLIANCE.

THE ACTORS' CHURCH ALLIANCE held their convention in Brooklyn, N. Y., beginning May 23d, in the Bijou Theatre. The convention was opened by the Rev. T. J. Lacey, rector of the Church of the Redeemer, Fouritane and Pacific Street, Brooklyn. Bishop Potter, president of the Alliance, who was unable to attend, was represented by the Rev. Mr. Nelson, who spoke on the subject of "Church and Stage in Mutual Obligation of Respect and Trust." The speaker praised the members of the Alliance who have taken the lead in ending Sunday evening shows and said this was only the beginning of the work, and predicted that with the increase in influence of the society it will hold the balance of power and be able to accomplish great results. The Rev. William S. Chase, rector of Christ Church, Bedford Avenue, praised the action taken by the Alliance in endeavoring to regulate employment of children on the stage. He emphasized the value of the work done by chaplains of the Alliance and reviewed the work done in Brooklyn borough in forcing theatres to discontinue Sunday performances. The Rev. Dr. Franklin Baker, Mrs. Edith T.

McGrath, Rev. Wm. M. Brundage, Miss Rose Rand, and Chas. T. Catlin also addressed the gathering. The business session was held the next day, at which the following officers were elected: Rt. Rev. Henry C. Potter, president; Mrs. Mary G. Spooner, first vice-president; Miss Isabelle Everson, second vice-president; Miss Eliza B. Harris, treasurer; Miss Olinda D. Drescher, secretary. The delegates visited Coney Island in the afternoon and at night sat down to a sumptuous dinner at the Imperial, Red Hook Lane and Fulton Street. In the absence of the president, the vice-president presided at the head of the table. Canon Chase, the first speaker, aroused considerable enthusiasm when he declared that the Church Alliance with the stage, which, ten years ago, was regarded with disfavor, is now viewed as highly beneficial. Not only was the stage to be helped by a more liberal consideration of its good qualities, but the Church, also, by ridding itself of prejudice. Other speakers were Mr. Chas. T. Catlin, Miss Isabelle Everson, Mr. Isaac Payton, Rev. F. C. Moran, Rev. H. Dyer, and Rev. Warner E. L. Ward.

ANNUAL PARISH MEETING OF ST. GEORGE'S, HEMPSTEAD.

THE annual parish meeting of St. George's Church, Hempstead, Long Island, was held on Tuesday evening, May 21st. This parish was chartered by George II. in 1735 and elects wardens and vestrymen on Tuesday within the octave of Whitsunday, while all the other parishes hold elections on Easter Monday, or at the beginning of the Advent season. There was some friction because Counsellor E. N. Townsend demanded that women be allowed to vote, as he claimed they had the right under the ancient charter. One of the women of the congregation stated that she represented St. George's Guild, a society composed entirely of women, not one of whom wished to vote. The chair ruled that women could not be permitted to vote and Mr. Townsend filed a protest with the clerk. The balloting then proceeded, resulting in the re-election of the wardens and vestrymen. The reason for the demand that women be privileged to vote is supposed to be that a number of influential members of the congregation were desirous of having the vacant rectorate filled by Canon Bryan, of the Cathedral of the Incarnation, of whom certain members of the vestry were believed to be opposed, and who might have failed of election had the votes of women been received.

The canon himself had not been consulted and was in no way responsible for what took place. In order to make his position clear, he has issued the following statement:

"My attention has been called to certain published reports of a parish meeting held at St. George's Church, Hempstead, in which my name appears to have been under consideration for the vacant rectorship. I desire to state that such efforts in my behalf have been made without my consent or knowledge; and, further, that I have not been nor am I to be considered a candidate for the said rectorship."

ALBANY SUMMER SCHOOL.

THE ALBANY Cathedral Summer School will open this year on the 24th of June. The lecturers and subjects will be as follows: Bishop Hall, "Pastoralia"; Bishop Nelson, "Christian Unity"; Dean Slattery of Faribault, "The Doctrine of Immortality"; Dean Barry of Nashotah, "Dogmatic Theology"; Dr. Hart of the Berkeley School, "Liturgiology"; Dr. Nash of the Cambridge School, "Biblical Theology"; Dr. Ayer, "The National Churches before the Reformation"; Rev. Mr. Clapp of the Philippine Islands, "Conference on Christian Missions"; Mr. Goodwin, assistant commissioner of education in New York, "On Religious Education of Our Children and Youth." This school has already proved its attractiveness and its value. The use of St. Agnes' School building and grounds is a great advantage, and the services in the Cathedral just opposite adds not a little to the spiritual helpfulness of the school.

DR. APPLETON'S FIFTIETH ANNIVERSARY OF ORDINATION TO THE DIACONATE.

ON SUNDAY, June 2nd, the Rev. Samuel E. Appleton, D.D., preached a sermon in the Church of the Holy Apostles in commemoration of the fiftieth anniversary of his ordination to the diaconate, which occurred on May 27th, 1857, in St. Luke's Church, this city. The Rt. Rev. Alonzo Potter, at that time Bishop of the diocese, officiated, and the late Rev. Dr. Edw. W. Appleton (twin brother of the present Dr. Appleton) and Rt. Rev. Henry C. Potter, were made deacons at the same time. Dr. Sam'l Appleton, for more than forty-two years, was rector of the Church of the Mediator, from which he resigned on account of ill health in December, 1901. In 1905 he accepted a call to the associate rectorship of the Church of the Holy Apostles, which church he and the late Bishop Brooks were instrumental in founding in the year 1868. During his long ministry Dr. Appleton has baptized 2,300 infants and adults, presented 900 candidates for Confirmation, officiated at 770 marriages and at more than 1,100 burials.

GIRL'S FRIENDLY SOCIETY.

THE GIRLS' FRIENDLY SOCIETY in the diocese of Pennsylvania has introduced an enterprise that bids fair to increase greatly the usefulness of this splendid organization of girls and women of the Church. It is called the Reading Union. Every effort is made to interest the members in good literature. Each year written examinations are held and prizes are awarded for the best work. The annual exercises of this Union were held last night at Old St. John's Church and a very large gathering attended. The rector, the Rev. Oscar S. Michael, delivered an illustrated lecture on the subjects read by the various branches. Longfellow's Evangeline was given in especial detail and was portrayed by a long series of very beautiful stereopticon pictures. Great city life as set forth by Dickens and Scott was portrayed by moving pictures. Old St. John's Church won three first prizes, the Church of the Beloved Disciple and All Saints' Church, Norristown, won one each. The Pennsylvania Branch of the Girls' Friendly is showing great vigor under the presidency of Miss S. D. Wilson.

THE M. T. O. IN OREGON.

EVERY MAN in the various parishes and missions in Oregon will be asked to join in this celebration, and to give as God has prospered him, and he will be asked to designate his offering "For the Permanent Episcopal Endowment Fund of Oregon." If the men in the diocese of Oregon show zeal and earnestness in increasing this fund their efforts will be largely supplemented by gifts from outside the diocese. The endowment is now $30,000. It should be $100,000, thus relieving the parishes and missions of heavy assessments for the Bishop's salary. Unless the endowment fund is largely increased, the Bishop will be obliged to rent Bishopcroft, and take up his residence in apartments which will not make such large demands on his present income. This would be unfortunate, for the hospitality of Bishopcroft, under Bishop Morris and his family, and now, under Bishop and Mrs. Scadding, who are making it an attractive diocesan home, is no small factor in the work of the Church in this diocese.

DEATH OF AN AGED PRIEST.

THE FUNERAL of the Rev. Gardner M. Skinner was held in St. John's Church, Detroit, on Friday, May 31st. The burial office was read by Bishop Williams, Rev. Messrs. W. F. Faber, D.D., Paul Ziegler, and S. W. Frisbie. Six clergymen of the diocese were the active, and six others the honorary pallbearers. Besides these, many others of the clergy were present in their robes. The vested choir was also present and sang the burial anthems as well as appropriate hymns.

Mr. Skinner had attained the age of 90 years, yet up to the last was able to recognize and converse with those about him. His native state was New York. He graduated from Hobart College in 1842. He had charges in Kentucky, New York, Mineral Point, Wisconsin, and the diocese of Marquette, as well as Michigan. In this last diocese he has been a resident since 1873.

Standing more than six feet in height, and erect in spite of his age, he was a noticeable and picturesque figure on the street or in church, reading the service, or on the floor of the diocesan Convention. His devout and appreciative reading, coupled with a clear voice and enunciation made him always welcome. He was the author of a book of sermons and also a tract on miracles.

CHURCH DAMAGED BY FIRE.

MONDAY MORNING at 4:30, fire was discovered in the basement of the Church of the Good Shepherd, Colorado City, Colo. (Rev. John Heal, priest in charge). An alarm was immediately turned in and the fire company promptly responded, and did splendid work. The centre of the church was burned out; the altar hangings and chancel carpet entirely ruined: the roof, of handsome oak, was blistered and badly smoked. The damage done will amount to $1,800 or $2,000. The church was insured for $2,000. The origin of the fire is uncertain, but it is thought to have started from hot ashes in the furnace-room. The parishioners have bravely gathered around the priest and are planning to rebuild on a more substantial basis. In the meantime regular services will be held in the parish hall recently built and which was not injured by the fire.

CHRISTIAN SOCIALISM.

THE reëstablishment of the Christian Social Union on its original basis was successfully consummated at a meeting held in the Church House, Philadelphia, May 28th. The constitution and by-laws, modelled on the original ones and following those of the parent English society, were unanimously adopted. The objects of the Union were declared to be first, to claim for the Christian law the ultimate authority to rule social practice; second, to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; third, to present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

The following officers were elected to serve for the ensuing year, the executive committee being authorized to extend its number to at least twenty-one with a view to making the Union a national body: Clinton Rogers Woodruff, president; Rev. Dr. Floyd W. Tomkins, vice-president; Rev. A. J. Arkin, corresponding secretary and treasurer; Rev. Thomas J. Garland, recording secretary.

The Union is in correspondence with a large number of representative laymen throughout the country with a view to strengthening its resources and making the Union a truly national body.

Bishop Whitaker, who was unable to be present, sent the following letter:

"I regret that it will not be possible for

me to attend the special meeting of the Social Union on Tuesday. I have read with great interest the letter of your committee to the Church public. It is an admirable statement of the purpose of the Christian Social Union, and the reasons for terminating its connection with C. A. I. L. Nothing could be more conclusive."

A letter from Bishop Potter, approving the move, was also read.

Before the adoption of the constitution, the Rev. A. J. P. McClure read a paper, outlining the organization of the English Union and of the American Union. It showed how considerable had been the influence of the two bodies and the great need for thoughtful consideration at the hands of Churchmen of the important industrial problems confronting modern civilization.

DEDICATION OF A PARISH HOUSE.

ON TUESDAY, May 28th, at Lincolnton, N. C., the splendid new parish house of St. Luke's Church (the Rev. David Thomas Johnson, rector) was dedicated by the Bishop. This building was given by Judge W. P. Bynum of Greensboro, N. C., as a memorial to the late William R. Wetmore, D.D., who was for 42 years the rector of the parish.

A large number of people were present and the service was beautiful and impressive throughout. At 11 o'clock, after Morning Prayer had been said by the rector, the Bishop proceeded with the service of dedication. After reading a very touching memorial of Dr. Wetmore from the Convention Journal of 1904, the Bishop, in a few well-chosen words, portrayed most beautifully the life and character of the deceased rector. Following this, a dedicatory sermon was preached by the Rev. William H. Hardin of St. Mark's Church, Gastonia, N. C., from Genesis xxviii. 16, 17.

At the conclusion of the service, all repaired to the grove adjoining the residence of Judge W. A. Hoke, where a sumptuous dinner was served by the ladies of the parish.

At 3 P.M., the congregation reassembled in the parish house, and after prayer by the rector, Rev. and Mrs. Harris Mallinckrodt and Miss Emma Hall of Charlotte made very inspiring talks on the subject of Woman's Work, the latter speaking particularly in behalf of the Thompson Orphanage.

SIXTIETH ANNIVERSARY.

TRINITY CHURCH, Bridgewater, Mass., said to be the third oldest of our churches in the diocese, celebrated its 60th anniversary on Sunday, May 26th. Samuel Edson of Bridgewater, one of the early settlers of that town, made a gift to the Church on January 23d 1747, and the erection of the edifice was begun in the spring of 1748. Mr. Edson was the composer of the hymn "Lenox" and "Bridgewater." The first rector of the parish was the Rev. Mr. Checkley of Boston, and he began his duties in 1747. The Rev. Ebenezer Thompson was rector during the Revolutionary War. The Rev. Dr. Parker in 1776 stated that he could not perform the service of the Church owing to the feeling against Great Britain. The next rector was the Rev. William Wheeler, and other succeeding rectors were the Rev. Henry Blackaller, the Rev. Newton Marble, the Rev. Asa Eaton, the Rev. Alfred Baury, the Rev. Charles Harris, the Rev. William Warland, the Rev. Benjamin R. Gofford, the Rev. W. H. Filz, the Rev. J. Greatland, the Rev. Joseph Jenks, the Rev. Frederick Edwards, the Rev. Samuel Marquis, the Rev. George E. F. Smythe, the Rev. J. R. Jenkins, and the Rev. Dr. William R. Scarritt, the present rector, who has served the parish about two years. At the anniversary service the rector gave an historical address and the Rev. Dr. Samuel McComb of Emmanuel Church, Boston, preached. In the evening the sermon was preached by the Rev. Dr. van Allen, rector of the Church of the Advent, Boston. There was special music at both services.

TWO ANNIVERSARY CELEBRATIONS.

THE 10TH ANNIVERSARY of the rectorship of the Rev. Rob Roy MacGregor Converse, D.D., of St. Luke's Church, Rochester, N. Y., was celebrated in the parish house on the evening of May 28th. A very large assemblage, representing practically every family in the parish, gathered in the parish house, where a reception was tendered Dr. and Mrs. Converse, and where they received the congratulations of all. The assemblage was called to order by Dr. E. H. Howard of the vestry, who introduced Mr. Clinton Rogers, the senior warden. Mr. Rogers stated that at the time of the resignation of the Rev. Dr. Henry Anstice, ten years ago, the parish feared that his place could never be filled. Dr. Converse had been to them, he remarked, a constant example of magnanimity, unworldliness, and purity of motive, showing all through the week what he preached on Sunday. Mr. Rogers then presented to Dr. Converse, in behalf of the parish, a purse of $700. A suitable response was made by Dr. Converse. Greetings were also brought by the pastor of Central Presbyterian Church. In the past ten years there have been 308 baptisms at St. Luke's, 245 Confirmations, 164 marriages, and 306 burials. St. Luke's is the mother church of the city, one of the first wardens being Col. Nathaniel Rochester, the founder of the city. The present church edifice was built in 1825, and stands opposite the City Hall.

The Rev. F. St. George McLean, rector of Trinity Church, Albany, N. Y., on Trinity Sunday celebrated the sixty-ninth anniversary of the church and the tenth year of his services as rector. There were two celebrations, the rector preaching at the second celebration. Bishop Doane was to have been present, but could not, owing to illness. The Rev. Dr. Battershall of St. Peter's Church preached at Evening Prayer. The congregations were unusually large and the offerings were generous. The wardens and vestrymen testified their appreciation of Dr. McLean's work by unanimously voting him a three months' leave of absence, beginning June 4th. During Dr. McLean's rectorship at least $20,000 has been spent in improving the church and rectory. A steam heating system has been installed in the church; church redecorated twice; new organ, costing $3,500, installed; new communion service, costing $500, provided; new vestibule and entrance to the church; several memorial windows placed; four sets of gold embroidered hangings, worth at least $1,000, purchased, and the church recarpeted throughout. An excellent choir, composed of twenty-five boys' and ten men's voices, has also been organized through the efforts of Dr. McLean.

CANADIAN LOYALISTS SOCIETY.

THE LOYALIST SOCIETY attended divine service at Trinity Church, St. John, N. B., on the 19th ult., it being its 124th anniversary. The preacher was the Rev. Dr. Samuel N. Watson, of Akron, Ohio, great-grandson of Rev. Samuel Cooke, the Loyalist pioneer of the Church of England in New Brunswick.

The Loyalist Society attended in a body and were seated near the front of the church. The society's chaplain, the Rev. W. O. Raymond, took part in the service. Dr. Watson's sermon was an eloquent and stirring appeal for the pursuit of the ideal rather than the material.

Dr. Watson is chaplain of the Society of Colonial Wars in Ohio, and through his maternal ancestor is related to some of the most distinguished men in Colonial days, including Davis Morris, the first Governor of New Jersey and Chief Justice of New York. In the year 1751, the Rev. Samuel Cooke came to America as "a missionary for the Society for the Propagation of the Gospel in Foreign Parts." He was stationed at Shrewsbury, N. J., and "only left there when his life was threatened on account of his loyalty to the government to which he had taken the oath of allegiance." He is called the "father of the English Church in New Brunswick," and after his death, Bishop Ingles wrote to the S. P. G., saying: "Never was a minister of the Gospel more beloved and esteemed or more universally lamented in his death. Not only his parish, but the entire neighboring country went into mourning on this melancholy occasion."

DR. LLOYD IN CHINA.

I ARRIVED in Shanghai on the 3d of April and next day went to Wusih. This has become a very simple matter, there being a very well equipped railroad between the two cities; so that in three hours and a half we made the journey that a little while ago required indefinite time and a houseboat. Wusih is on the line that will finally connect Shanghai with Hankow and beyond; and it is already showing the effect of its nearer contact with the outside world, by its kindly attitude towards the new ideas. The Rev. G. F. Mosher, with his Chinese assistants, has acquired a good compound (though all the necessary buildings are wanting) has established a congregation and schools that will be the centre of a large number of churches. Indeed the nucleus is already formed. The congregation and scholars overflow the buildings rented for their use and Mr. Mosher is doing the work that ought to be divided among three—another priest and a headmaster in the school are frequently needed—since there are a number of country congregations that must be ministered to from this centre and for some time to come the Chinese pastors and teachers who minister to them ought to have the help that comes from a foreign priest. Still the work is growing fast and strong and no doubt here as elsewhere before work has broken the health of the man in charge, others will come to his aid. Indeed, I am sure if the men giving themselves to the ministry could know how here (as in other places) there is work waiting to be done that is already clearly defined and prosperous they would have much more definite understanding than at present, that the call to the foreign field is no longer a vague sort of appeal to become "a foreign missionary," but is as definite a call to definite work that is worthy of and will give adequate return to the best ability of the best men as will any parish in the Church at home. In some ways this work offers more than any work at home for him and many strong and thoughtful people waiting for a leader to help them establish the Kingdom, so that a man of real ability will have abundant use for all his gifts and training in helping to put in motion the forces that will save this people as these have saved others in the past. There is no work at home offering so large an opportunity; nor people so eager to be led, since at home everything seems to be firmly secure and the people correspondingly at ease. Nor are the conditions so hard for the beginner as I had supposed they were. He is met by friends and remains with them until he knows the language, so that he is saved from the dreadful isolation the old men used to suffer from; yet from the time of his arrival he can be of practical service, so that he does not have to wait. The climate is about like Georgia and the people impress one as worthy of all the aid we can give them; while their ready willingness to help bear the expense everywhere suggests that they appreciate what they receive.

Along with other changes manifest here, there is a definite leaning towards foreign

medicine, so that Dr. Lee might have his hospital full if it were built. He is correspondingly impatient for it, but I suppose this will have to wait till he can come home and tell the Church how he is the only physician in this city of 100,000 people and the nearest hospital in Soochow. I wonder how long it will be before the Church will put an end to the stupid waste that comes of allowing men's first zeal to be chilled by the need for appearing before men and asking favors of them, instead of putting at their disposal from the beginning the means necessary for the work to which they have given themselves! It would be an actual service in economy and would set men free from much humiliation.

PRESBYTERIAN MINISTER CONFIRMED.

AT THE CLOSE of the commencement exercises of Seabury, in the oratory of the hall, the Bishop of the diocese confirmed the Rev. Willard D. Stires and his wife. Mr. Stires has come into the Church from the Presbyterian ministry and will carry on his studies for the ministry in the Church at Seabury. While studying, Mr. Stires will have charge of the mission stations of Cordova, Le Seuer Center, and the parish of Dundas and will reside in Dundas, where there is a commodious rectory and which is also but a half hour's ride from Faribault.

ST. GEORGE'S, NEW YORK, CAMP.

ARRANGEMENTS have been made for a permanent summer camp for the members of the Trade School of St. George's Church, New York, on the shore of Long Island Sound, at Sound View, close by Old Lyme. A fine site has been provided, and a comfortable structure erected at a cost of over $5,000. Relays of 20 boys will be sent up from the city, and cared for weekly. The opening of the camp is appointed for the 16th of June.

PRESENTATION TO A RETIRING TREASURER.

MR. EDWARD HANDY BUEHLER, who for 18 years has served St. Mark's parish, Evanston, Ill., as treasurer, retired from office on June 1st. In appreciation of his long and faithful service many of the parishioners contributed toward the purchase of a testimonial and on the evening of June 1st a committee headed by the rector called at Mr. Buehler's residence and presented him with a handsome sterling silver salver inscribed:

PRESENTED TO
EDWARD HANDY BUEHLER,
by the Parishioners of St. Mark's,
Evanston, in recognition of his
services as Treasurer.
1889-1907.

Dr. Little made the address and in it referred to the long term of office which he believed was exceptional. He had heard of wardens serving for twenty-five years and more, but knew of no case where a treasurer had remained in office for eighteen years.

Mr. Buehler was taken entirely by surprise, but managed to respond in a very happy manner.

Mr. Buehler is succeeded by Mr. Frank M. Staples as treasurer of St. Mark's.

OLD FOUNDATION REVIVED.

BISHOP CHASE established a college, more than seventy years ago, at Jubilee, Ill., which was a power for good in the early days of the diocese. The Civil War practically ended, or for a long time suspended, the work of the institution. Efforts to revive it were made, from time to time, ending in failure and in reduction of the small endowment. Two years ago the present movement was inaugurated by the Bishop of Quincy, heartily sustained by the Board of Trustees. Mr. Raymond Riordan, a successful manager in school organization, was called to conduct the work, which he has done successfully and on original lines. To-day nowhere in the field of Church education can a more unique, interesting, and promising work be found, than at Jubilee. This "little place in the woods," as it is fondly called by those who live there, is several miles from railroads, one of the most charming locations in the valley of the Illinois. Three centuries of oaks overshadow the old stone and vine-clad buildings erected by Bishop Chase, now thoroughly repaired and supplied with modern equipment; two tasteful log-houses, recently erected, supplying the missing link, if needed, to connect the present work with that of the olden time. Besides, there is a substantial modern house, with up-to-date fixtures, where the boys live; while the girls are housed pleasantly and kindly cared for in the main college building. The log cabin near the pump house by the spring, was built by the boys, under the direction of their manual trainer, and much of the work on the other buildings recently constructed, and on the campus and athletic field, was done by the same willing hands. This log house is devoted chiefly to pottery, for which an excellent clay in the neighborhood furnishes material. The log house near the main entrance gate is a work of art, built by experts in this ancient order of architecture, the funds being donated by Messrs. Auten & Auten, bankers of Princeville. On the first floor is the library and reading room, and above is the sky-lighted studio. Most of the furniture and much of the wood-work of the recent buildings has been made by the boys, and they have added to the income of the school by making "Fawcett Furniture" for sale. Their well equipped workshop was the gift of a generous Churchwoman of the diocese of Quincy.

Besides these benefactions, the school has had some gifts of farm implements, a piano, and many small articles for household and table use. These have been very helpful, and it is hoped that they may be continued. Some fine farming land still remains (about two hundred acres), and it is utilized to the best advantage in the way of gardens, dairy, etc. There is a coal mine on the property, from which all the coal for the several buildings is supplied, at the cost of mining. The houses are lighted by gas and heated by steam, and are supplied with modern conveniences.

Financially, the situation is encouraging and creditable. The old property, two years ago, almost in ruins, has been thoroughly renovated and sanitated; four new buildings have been added (counting the pump house with its expensive machinery); a farm of wild land has been drained and brought under cultivation; furniture and school apparatus have been provided for sixty pupils; all at a cost of $20,000.

DIOCESAN CLERICAL CONFERENCE.

A CONFERENCE of the clergy is to be held at Red Deer, diocese of Calgary, Canada, July 8-12. Tuesday, July 9th, is set apart as a Quiet Day, conducted by Canon Cosgrove of England. Wednesday, at 7 A. M., Holy Communion with a meditation by the Bishop of Calgary. Papers will be read by the Rev. Canon Stocken, Rev. Dr. G. B. Hall, the Rev. G. H. Hogbin, Rev. F. D. Tyner, and an address on General Missionary Work by Archdeacon Harding. Thursday, papers by the Rev. J. S. Chivers, Rev. G. H. Webb, Rev. G. H. Hogbin, Rev. G. Howcroft. In the evening a B. S. A. meeting. Friday morning at 7 Holy Communion, with a concluding address by the Bishop of Calgary. The clergy are requested to robe in cassocks at all sessions of the Conference, and as far as possible to observe the rule of silence during the Quiet Day.

HOBART COLLEGE PROGRAMME.

THE 82ND ANNUAL commencement of Hobart College will be held June 16th to 19th, inclusive. The event of special significance in connection with this year's commencement will be the laying of the corner-stone of the William Smith Hall of Science, which will take place Tuesday afternoon, June 18th.

The Rev. Percy S. Grant, rector of the Church of the Ascension, New York, will preach the sermon before the religious societies of the College in St. John's Chapel, Sunday morning, June 16th, and the baccalaureate sermon will be preached in Trinity Church in the evening of the same day by the Rt. Rev. Chas. D. Williams, D.D., LL.D., Bishop of Michigan.

On Monday, June 17th, at 2:30 P. M., the White rhetorical orations and Irishman declamations; at 3:30 a meeting of the Phi Beta Kappa Zeta of New York; at 4:30 the Dean's reception to the senior class; at 5:30 a memorial service in St. John's Chapel, Rev. Dr. R. R. Converse, officiating; at 8:30 the Students' Entertainment in Smith Opera House.

Tuesday, June 18th, 10 A. M., meeting of the board of trustees, Coxe Hall; 11 A. M., class day exercises; 2:30 P. M., meeting of the Associate Alumni, Coxe Hall; 4:45 P. M., laying the corner-stone of the William Smith Hall of Science, address by Dr. Wm. Watts Folwell, '57, formerly president of the University of Minnesota; 8 P. M., Alumni smoker, Coxe Hall.

Wednesday, June 19th, 9 A. M., prayers in St. John's Chapel; 10 A. M., 82nd commencement at the Opera House, S. Douglas Cornell, marshall; graduating orations; Phi Beta Kappa oration by Robert Mark Wenley, Sc.D., LL.D., Professor of Philosophy in the University of Michigan; awarding of prizes and conferring of degrees; 1 P. M., commencement dinner, Coxe Hall; 9 P. M., president's reception; 10 P. M., senior ball, Coxe Hall.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Christ Church, San Jose, Consecrated.

THE BISHOP of the diocese visited San Jose, and on the afternoon of Friday in Whitsun week consecrated Christ Church. He also held an ordination, which will be found noted in the proper place. The sermon at the consecration of the church was preached by the Rev. J. W. Gresham, rector of Trinity Church. There were present in the chancel the Rev. Messrs. G. H. B. Wright, George W. Foote, M. D. Wilson, and Lee A. Wood. Christ Church was started as a mission, fourteen years ago, and after moving from place to place, it now occupies a site of its own and a church property out of debt.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Church Consecrated — Confirmation at St. George's, Utica.

ON THURSDAY, May 23d, the Bishop of the diocese consecrated St. Andrew's Church, Kenkaid. There were present of the clergy, besides the Bishop, the Rev. Messrs. W. B. Clarke, Henry E. Hubbard, Charles W. McNish, and Harry Idle.

A CLASS, numbering 65, mostly adults and containing a large proportion of young men, was confirmed on Whitsunday in St. George's Church, Schenectady, N. Y., by the Rt. Rev. R. H. Nelson, D.D., Bishop Coadjutor of Albany. Of the number confirmed, eight had formerly been Presbyterians, six Dutch Reformed, three Baptist, two Roman Catholic, one Lutheran, and one Congregationalist. Nine of the adults had no previous religious training and had been baptized by the rector during the past year. Bishop Nelson spoke of the class as "one of the most interesting he had ever confirmed,

and the largest this year in the whole diocese." It was prepared and presented by the Rev. B. W. R. Tayler, D.D., rector of the parish.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Improvements at St. John's, New Milford—Hollywood Inn.

ON WHITSUNDAY, at St. John's, New Milford (the Rev. John F. Plumb, rector), the congregation worshipped in a renovated church. Sundry repairs have been made. The hardwood floor, with carpet removed, put in order with new carpet in the alleys; electric lighting introduced; the parish house has been painted, as well as the rectory, with needed work upon the latter. The entire parish property is now in fine condition.

FIVE YEARS of successful existence has demonstrated the wisdom of the founding of the Hollywood Inn at Southport, under the direction of the rector of the parish, the Rev. Dr. Edward Guilbert. Its doors are open from September 1st to May 1st. A reading room, refreshment counter, billiard tables, chess, dominos, attract and hold the men of the village, irrespective of race or denomination. The liquor saloon close by, especially winter nights, finds its attendance materially lessened. In the way of counter action, such an institution, the rector has demonstrated, is the most effective instrumentality that has been devised.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the diocese held its semi-annual session at Trinity Church, Wilmington (the Rev. F. M. Kirkus, rector), on Memorial Day, Thursday, May 30th. The day was ideal as to weather, and drew a large attendance from all the parish chapters of the diocese. Bishop Coleman celebrated Holy Communion. The business meeting followed, with Mrs. McIlvaine, diocesan president, in the chair. The noon-day prayers were, at the Bishop's suggestion, said in behalf of the Rev. Dr. Lloyd, general secretary, now travelling in foreign lands. Reports were read from the various committees, and it was arranged that all branches should complete their quotas to the United Offering before September 16th, that the sum total might be sent to Richmond.

The election of officers resulted in the re-election of Mrs. C. L. McIlvaine, president; Miss A. E. Hunter, second vice-president; and with the election to other offices of Mrs. M. D. K. Eldridge, Mrs. Daniel Short, Mrs. Frederick Bringhurst, Miss Margaret H. Sherman, Miss Mary Lafferty, Mrs. Wm. C. Lodge, and Mrs. Andrew G. Wilson.

Officers of the Junior Auxiliary elected were: President, Mrs. George C. Hall; Secretary and Treasurer, Miss Marion Tallman.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

New Guild Hall.

A NEW guild hall was blessed by the Bishop Coadjutor for St. Augustine's, Rhinelander (Rev. J. M. Johnson, vicar), on the night of May 28th. A feature of the entertainment was the mystery play of Holy Church, given by the children of the Sunday School. This comparatively new town and mission now has a neat church building, a vicarage, and the guild hall, each costing $3,000, and all paid for except a debt of about $1,000 on the new hall.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Processional Cross Presented.

ON SUNDAY, June 2nd, at 10:30 A.M., the Rev. Arthur W. Mann, an alumnus of the year 1858, preached the baccalaureate sermon at the Indiana State School of Deaf Children at Indianapolis. At 3 P.M. a service was held at St. Alban's mission, Christ Church, with attendance of graduates of the school living in the city.

AT THE visitation of the Bishop to St. Paul's, New Albany, on Whitsunday, a processional cross was presented to the choir by St. Mary's Guild, and was blessed by the Bishop. On the evening of Trinity Sunday, the graduating class of the High School attended service, when the rector, the Rev. E. A. Neville, preached the baccalaureate sermon.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Festival of Corpus Christi—Vested Choir at Roslyn—Work on the New St. Gabriel's Church.

THE FESTIVAL of Corpus Christi was duly observed in the little mission church of St. Paul, at Roosevelt, on the morning of June 1st. The Ven. Canon Bryan was the celebrant of the choral eucharist and the Rev. Fortescue Cole preached the sermon. There was a large congregation present as well as a number of visiting clergymen. After the service, the altar guild entertained the visitors at a luncheon in Firemen's Hall.

AT TRINITY CHURCH, Roslyn, a vested choir made its appearance for the first time on Trinity Sunday. It was deemed a pleasing innovation, and many remained after the service to congratulate the rector and choirmaster. It is expected that the large pipe organ being built for this church will be installed by the second Sunday in June.

THE CRYPT of the New St. Gabriel's Church, Hawthorne Street, near Nostrand Avenue, Brooklyn, is rapidly approaching completion, and it is expected that it will be ready for use by the first Sunday in July. Services will be held therein until the church is built and ready for occupancy.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Convocation—New Rectory for St. George's, New Orleans.

CONVOCATION was held in the Church of the Epiphany, New Iberia, on May 29th, 30th, and 31st, and was well attended. It began with a celebration of the Holy Communion, at which the sermon was preached by the Rev. Joshua B. Whaling, his subject being "Prayer and Service."

In the evening, addresses were made on "The Layman's Service," by the Rev. W. E. W. Denham; "The History and Object of the Brotherhood of St. Andrew," by the Rev. W. S. Slack; "Need of Men for the Ministry," by Bishop Sessums.

There was a meeting of the Woman's Auxiliary in connection with the Convocation, at which an address was made by Miss Eliza Greenwood. The other addresses, business matters, and all features connected with the Convocation, were of a most interesting and helpful character, and good results will flow from the meeting.

The meeting of the Convocation was saddened by the funeral of Mr. Robert H. Cage from the Church of the Epiphany on May 31st. Mr. Cage was at one time prominently connected with the church at New Iberia, and made his home there. He was a delegate to all diocesan Councils and was well known in Church circles. A large number of friends attended his funeral, which was conducted by Bishop Sessums and the Rev. C. C. Kramer.

THE NEW rectory for St. George's Church, New Orleans, is about completed. It is a very comfortable and attractive home, the people of St. George's parish making it as pleasant and delightful a residence for their rector and his wife as their generous minds could possibly desire. It is entirely new and cost several thousand dollars. Every modern convenience has been placed in the house, and it is completely furnished. The rectory and the church are on the same grounds, so the rector can pass from one to the other without going out upon the street.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Church Free from Debt—Chalice Presented.

ST. JAMES' CHURCH, West Somerville, is now free from debt, the mortgage having been burned at a special service which was held on the evening of May 29th. Archdeacon Babcock was present and made an interesting address and there were remarks from some of the members of the parish. Credit for freeing the parish from debt is due almost entirely to the persistent efforts of the Rev. Glenn Tilly Morse, who assumed the rectorship of the parish four years ago at a salary of $250. At that time the debt was $4,000, but by various means the rector has been able to gradually reduce this sum, the parish in the meantime having paid all its running expenses and contributed to missions as well. Naturally Mr. Morse, who is a man of vigor, persistency, and high intellectual attainments, is being widely congratulated on his good work. The parish, weak and small in numbers when he took hold, is growing rapidly and daily is becoming a more and more important factor in the neighborhood.

AT THE celebration of the Holy Eucharist on Thursday, May 30th, at the Church of the Advent, a beautiful new chalice of crystal and silver was blessed by the Rev. Dr. van Allen. The gift is in memory of Mr. Paul Caine, and was presented by the widow, son, and daughter, the latter being married a few days later in the same church. The chalice is designed by Sidney A. Caine, the son, and it will be kept in the tabernacle on the altar in Our Lady Chapel.

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NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Notes.

THE PLANS for the new church in Nutley are nearly perfected and there is good hope that the building will soon proceed. The church and parish house will cost about $24,000, of which amount about two-thirds has been subscribed.

THE WOMAN'S AUXILIARY United Offering was presented at a service in Trinity Church, Newark, May 31st. The Bishop, and Rev. Dr. Anstice spoke. The United Offering for three years now amounts to $5,606, and may be increased by October. In 1904 the total offering was $4,200. Mrs. F. G. Sigler of Montclair is the treasurer of the fund. Newark has a very well organized and efficient Woman's Auxiliary.

MR. ALFRED MILLS of Morristown, received every vote but one in the diocesan convention as head of the lay delegates to the General Convention. It is believed that his is now the longest service of any one among the lay delegates.

IN THE diocesan convention the laymen nominated but four men for the Standing Committee, four lay deputies and four alternates, and made their election on the first ballot. They elected also their six members for the diocesan missionary board on the first ballot.

IN THE DEATH of Mr. Sidney N. Ogden of Newark, the diocese has lost a very useful trustee of St. Barnabas' Hospital, one of the auditors of the diocese, and the treasurer of St. James' parish.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Annual Meeting of C. E. S. of Cleveland — Raising Funds for New Church.

AT THE annual meeting of the Church Educational Society of Cleveland, held in Trinity Cathedral House on May 27th, the Rev. Gerard F. Patterson was elected president, Rev. Charles C. Bubb, M.A., first vice-president; Mrs. Worthington, second vice-president; Edward J. Robinson, secretary; Miss Keppler, treasurer.

THE CONGREGATION of St. Paul's Church, Norwalk (Rev. Arthur Dumper, rector), has taken up the work of raising funds for their new stone church in earnest, and already $28,000 has been pledged. It is probable that the new edifice will cost in the neighborhood of $40,000 when completed.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Interesting Notes from the Diocese.

THE Home for Consumptives at Chestnut Hill, one of the many excellent institutions of the Church so ably governed by the Rev. Dr. Duhring, has just received $5,000 for the endowment of a bed in memory of Edw. T. Brown.

PLANS are being prepared for a two-story stone parish house to be erected for Christ Church, Franklinville, at Sixth and Venango Streets (Rev. John G. Brown, Ph.D., rector), who took charge of this important work last September and instilled new life and vigor in the parish and community.

ON MEMORIAL DAY the Rev. Arthur Warner, rector, and the vested male choir of St. Andrew's Church, West Philadelphia, officiated at the religious exercises held at the grave of Gen. George G. Meade, in West Laurel Hill cemetery.

THE REV. JOHN DAVIS, headmaster at Chestnut Hill Academy, a Church school of this diocese, has been elected headmaster of the Episcopal Academy at Cheshire, Conn. He is a graduate of Kenyon College and the Philadelphia Divinity School, and at one time rector of St. Paul's, Cleveland, Ohio, and curate at the American Church in Nice, France. He will enter upon his new duties in the early fall.

THERE was a large attendance at the commencement exercises of the Church Training and Deaconess' School held in the chapel of the Church House Tuesday afternoon, May 28th. Bishop Whitaker presided and awarded diplomas to ten young women who had completed the two years' course. The address was delivered by the Rev. Prof. Heffern, of the Philadelphia Divinity School.

BEGINNING with Sunday, June 2nd, a change in the services was made at St. Stephen's Church, Tenth and Chestnut Streets (Rev. Carl Grammer, D.D., rector), the afternoon service held usually at 5 P. M. has been discontinued during the summer months and Evensong and sermon will be at 8 P. M. instead.

ST. JAMES' CHURCH, 22nd and Walnut Streets (Rev. Wm. C. Richardson, rector), will be closed for three months, owing to extensive alterations and improvements costing upwards of $40,000, being the gift of the Coxe family. Clarence C. Sylvester, Walter C. Pugh, and James Coskey have just received appointments as curates in this parish, and all three are to be ordained on June 9th, in St. Philip's Church.

ON TRINITY SUNDAY, the Rev. Jos. D. Newlin, D.D., rector emeritus of the Church of the Incarnation, Broad and Jefferson Streets, celebrated the 47th anniversary of his connection with the parish and preached an anniversary sermon at the 10:30 A. M. service. There is no priest in the whole Church more respected and revered than the Rev. Dr. Newlin.

MISS MARGARET WRIGHT, who has been a valued assistant at St. Peter's Church, has been appointed to a position at St. Timothy's Chapel to assist the vicar, the Rev. F. B. Keable.

HEALTHY SCHOOLMA'AM

Found Out How to Feed Herself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual, and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher in Michigan, who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year, she has made use of Grape-Nuts food, with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence *prima facie* of the value of Grape-Nuts food for rebuilding the brain and nerve centers. "There's a Reason." Read "The Road to Wellville" in pkgs.

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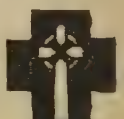

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Northern Convocation at Oil City — Other Notes.

IN ACCORD with the action of the diocesan convention, and at the call of the Bishop, a special meeting of the Northern Convocation was held at Oil City, on Memorial Day, in order that being a holiday there might be an attendance of the laymen. This was so far successful that there were representatives from the parishes at Meadville, Greenville, Clearfield, Kane, Erie, and Oil City. The following clergymen were present, the Rev. Drs. Benton, Conant, and Hills, and the Rev. Messrs. Edwards, Gibson, Izon, John, Morgan, Van Dyke, and Hunter. The Rev. Messrs. McCann and Aigner sent regrets and excuses. After a bountiful luncheon served by the ladies of the parish in bright array and with hospitality, the convocation was called to order in the parish house. The Rev. Mr. Van Dyke is secretary of the convocation, and the Rev. Dr. Hills is treasurer, by appointment of the convention. An executive committee was elected after nomination, consisting of the Rev. Dr. Hills and Rev. Messrs. McCann and Aigner, and as laymen, Messrs. Howard of Emporium, Brockway of Warren, Dick of Meadville, and Ohl of New Castle. This committee has power to choose and nominate an Archdeacon to the Bishop for appointment. A committee was appointed on By-Laws, consisting of the Rev. Messrs. Robertson, Morgan, and Jones, and Messrs. Earp and Mullins. Convocation adjourned to meet at Warren or Franklin, according to the convenience of the rectors, on September 11th and 12th, when it is hoped the new Archdeacon will be already in his place.

A like organization for the administration of the missions within its own borders is proposed by the Bishop for the Southern Convocation, which is to meet in St. Mary's Church, Charleroi, on June 19th and 20th.

THE NEW Standing Committee of the diocese organized by the election of the Rev. R. W. Grange, D.D., of Ascension Church, Pittsburgh, as president, and the Rev. D. L. Ferris, secretary.

THE REV. JOHN DOWS HILLS, rector of Christ Church, Oil City, has received at the hands of the trustees of the Western University of Pennsylvania, after a thesis prepared and presented according to custom, the degree of Doctor of Divinity, to be publicly conferred at the commencement in Carnegie Institute, Friday afternoon, June 7th.

THE QUARTERLY meeting of the Daughters of the King took place on May 31st, at the Church of the Epiphany, Bellevue. The Holy Communion was celebrated at the morning service by the Rev. L. F. Cole, Archdeacon of the diocese; and the Rev. Dr. Flint, Archdeacon of Pittsburgh, made the address. There was a goodly attendance of members from Pittsburgh and other neighboring parishes. Luncheon was served at 1 o'clock, and in the afternoon addresses were made by the Rev. Dr. Dyess, rector of the parish; the Rev. Mr. Ferris, of Pittsburgh, and Mr. C. P. Hance, of St. Barnabas, Home, Carrick.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

In Honor of Bishop Millspaugh—Marriage of a Priest.

THE MEN'S GUILD of the Salina Cathedral parish has promised to give the communion rail for the new Cathedral in grateful recognition of the years of service given to the district by the third Bishop of Kansas, the Rt. Rev. F. R. Millspaugh, D.D.

THE church at Niles has been completed and opened for worship.

THE MARRIAGE of the Rev. Lloyd R. Benson, rector at Ellsworth, district of Salina, to Miss Priscilla Alden, daughter of Major Alden of Ellsworth, was solemnized by Bishop Griswold on May 22nd, in the Church of the Holy Apostles, Ellsworth. Mr. and Mrs. Benson have taken up their residence in the new rectory, just completed.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Woman's Auxiliary Meeting.

THE 22ND ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held in Grace Church, Camden, May 22nd and 23d. There were representatives present from 25 of the Senior and 15 of the Junior branches. There are 41 branches of the Senior, five of which were added during the year. Thirty boxes had been sent away, valued at $1,367.01. For the Babies' Branch a total offering of $106.06 was reported from the 15 branches. In the afternoon there was a meeting of the Juniors, when an address was made by their secretary, Miss Katie Lee. They renewed their pledges for the support of the Bishop Capers School at Wuchang, China, and a number of pledges were given to contribute towards the completion of the class rooms at St. Paul's College, Tokyo, which are being built by the Juniors. The diocesan officers were all reëlected.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Methodist Minister Confirmed—Rural Deanery Meeting—Retreat for the Clergy.

AT THE visitation of the Bishop of the diocese to St. Paul's, East St. Louis, a class of twenty-two was presented for Confirmation. Included in the number were Professor L. T. Weeks and his wife of Lebanon. Professor Weeks until recently was a Methodist minister and professor of English in the McKendree College. It is not his intention to apply for orders, as he prefers to remain a layman in the Church.

THE RURAL Deanery of Litchfield met at Trinity Church, Carrollton, on the 28th ult. The preacher was the Ven. H. M. Chittenden, Archdeacon of Alton. An essay on "How to Hold the Young Men," by the Rev. G. P. Bentley of Edwardsville was read. In the evening a missionary service was held, with addresses by the Rev. Messrs. H. H. Mitchell of Granite City and R. H. Fairburn of Chesterfield.

THE BISHOP of the diocese has announced a conference and retreat for the clergy, to be held in Champaign, Ill., June 17th to 21st. In his letter, the Bishop says: "I propose we should assemble on Monday evening informally, hold a conference on Tuesday morning, spend Tuesday afternoon in social intercourse, after supper enter into retreat, which will end at breakfast, Friday morning."

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Meeting of the Woman's Auxiliary.

THE SIXTH ANNUAL meeting of the Texas branch of the Woman's Auxiliary was held at Waco, 16th ult. The three departments of the organization—Woman's, Junior, and Babies' branches—were well represented, the reports of the delegates showing a flourishing condition and growing interest. The total offering for all purposes for the year ending May 1st amounted to $1,435.36—a slight increase over last year's contribution. At the opening of the morning session the Bishop made a stirring address to the Auxiliary as a whole, and at the afternoon session to the Juniors particularly. The Rev. Messrs. Sears and Swann also addressed the meeting. The following officers were appointed by the Bishop: President, Mrs. Axford Hicks, Tyler;

[*Continued on Page 214.*]

UNFERMENTED APPLE JUICE.

Science Has at Last Discovered Its Real Value as an Invigorating Tonic Drink and a Substitute for Liquor.

It is really an easy matter to be well and keep well; 92 per cent. of our ills come from a disordered condition of the stomach; rich, heavy, indigestible food overcomes the gastric juices and first cause fermentation and finally indigestion and constipation.

Now, it is the simple things in this life that are the most efficacious, and the most natural method of assisting the stomach to assimilate food and to regulate the bowels is the juice of the apple; but the objections to the daily eating of apples are that they lose their flavor unless freshly picked, and more particularly that the skin and fibre is an extra task on the digestive organs and often offset the value of the juice.

A process has now been discovered by which the rich, lucious juice of the apple can be kept in its original flavor permanently and not ferment or change its condition as in cider, which becomes "hard" with age. It is impossible for alcohol to develop at any time or in any climate. The process is used exclusively in the production of Duffy's 1842 Apple Juice, a delightfully refreshing, effervescent, sterilized beverage, in which the apple juice remains as unchanged as when it is squeezed from the fresh ripe apple.

Duffy's 1842 Apple Juice is an invigorating tonic drink for the hot weather, its sparkling freshness makes it a satisfying thirst quencher, and as all the juice and goodness of two large ripe apples is concentrated in every ounce of the Apple Juice, its tonic properties are valuable in purifying the blood, invigorating the system, and keeping the stomach and liver in a healthy condition. The Rev. A. Sangston, pastor of the Baptist church at Wesleyville, Pa., speaks highly in its praise. He says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach, and stimulating the liver with beneficial effects."

There was great need of such a beverage as Duffy's Apple Juice, something to unite all at the social board or in the home circle and to furnish a most delicious and refreshing drink at places of public resort, at any season of the year. Among the mountains, on the seashore, or in the city, Duffy's Apple Juice, reminder of fields and orchards with their autumn glories of ripened fruit, is grateful to all. Possibly the man most pleased with Duffy's Apple Juice is he who was seeking for something to take the place of liquor, and has found in Duffy's Apple Juice a wholesome, satisfying beverage with the peculiar quality of removing all craving for intoxicating drinks.

If any clergyman or president of a temperance organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, will write the manufacturers, he will receive a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented, and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, dealers, hotels, and clubs.

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First Vice-President, Mrs. John Eubanks, Waco; Second Vice-President, Mrs. F. M. Hutchinson, Palestine; Third Vice-President, Mrs. E. Blount, Nagodoches; Fourth Vice-President, Mrs. P. G. Sears, Houston; Secretary, Mrs. R. D. Gribble, Houston; Treasurer, Mrs. C. B. Reilly, Houston; Directress Junior Branch, Mrs. E. H. J. Andrews, Palestine; Directress Babies' Branch, Miss Alice G. B. Baker, Austin; Treasurer United Offering, Mrs. F. W. Catterall, Galveston; Correspondent Church Periodical Club, Mrs. Chas. M. Desel, Dickinson.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Educational Notes.

WITHIN the past week all the Church schools have finished their sessions and closed with appropriate exercises. Much gratification is felt that plans for the considerable enlargement of St. Mary's Hall, San Antonio, have been approved and given to the contractors. During the past term, under the Rev. A. W. Burroughs as principal, the present buildings have been full to overflowing, and prospects for next year are unusually bright. Besides accommodations for more boarding pupils, the new addition will contain a spacious gymnasium.

THE WEST TEXAS Military Academy, under the Rev. A. W. S. Garden and Mr. A. M. Blacklock, has completed its fourteenth year of phenomenal success. At the commencement exercises held in the Grand Opera House, San Antonio, May 27th, a class of sixteen boys received their diplomas. The Bishop announced that a movement would be at once started to raise the sum of $75,000, for a new and permanent building, to be erected on an ideal site overlooking the U. S. Army reservation.

ST. PHILIP'S INDUSTRIAL SCHOOL for colored children, San Antonio (the Rev. Robt. Gordon, rector, Miss Artemisia Bowden, principal), held most interesting exercises on the 28th and 29th ult. The Rev. J. Lindsay Patton, of St. Mark's, was the principal speaker of the occasion.

CANADA.

News from the Dioceses.

Diocese of Rupert's Land.

THE MEETING of the Dominion Council of the Brotherhood of St. Andrew, at Winnipeg, was concluded on the evening of Trinity Sunday by services in the city churches, in which a number of the visiting clergy took part.—THE Very Rev. Dean Dumoulin of Cleveland, son of the Bishop of Niagara, occupied the pulpit of Holy Trinity Church in the morning. In the afternoon a meeting for men was held in the Walker Theatre, Winnipeg, over which Archbishop Matheson presided. The speakers were the Bishop Coadjutor of Fredericton, the Rt. Rev. Dr. Richardson, Dean Dumoulin, and N. Farrar Davidson of Toronto. The Council for the next term was elected at the closing business session, May 25th.

Diocese of Toronto.

THE INDUCTION of the Rev. Canon Cody, as rector of St. Paul's Church, Toronto, in succession to the Rev. T. C. Des Barres, took place at Evensong, May 26th. The Primate, Archbishop Sweatman, conducted the service, being assisted by his chaplain, the Ven. Archdeacon Sweeny.—ST. GEORGE'S CHURCH, Wooler, has a record for adult baptisms, having had eleven within the year. The latest was an old man seventy years old.

Diocese of Ottawa.

AT THE May meeting of the rural deanery of Pembroke, arrangements were made for a quiet day at the time of the Bishop's conference in the autumn.—IT IS NOW hoped that when the report of the augmentation fund is presented to the diocesan Synod, in June, it will be able to show the entire amount asked for, $100,000, has been subscribed.

Diocese of Niagara.

THE diocesan Synod will meet in Hamilton, June 18th. Bishop Dumoulin presided at the adjourned meeting, in May, of the Standing Committee of the diocese.—OF THE one hundred and four churches in the diocese, the contributions of eighteen exceeded their apportionment.

Diocese of Moosonee.

THE FIRST annual meeting of the Woman's Auxiliary in this diocese was held at Chapleau. Great efforts are being made to build a larger church at this place, which Bishop Holmes wishes to make the pro-Cathedral. Many contributions have been sent for this purpose, but more is needed.

Diocese of New Westminster.

ONLY a comparatively small sum is needed to complete the bishopric endowment fund. —THE new hospital in connection with the mission boat *Columbia*, at Texada Island, is to be opened the first week in June.—THE annual meeting of the Woman's Auxiliary of the diocese opened at Yale, May 28th, in Christ Church schoolhouse.

Diocese of Ontario.

THERE was a large attendance of clergy at the May meeting of the rural deaneries of Leeds and Grenville, held at Prescott. The address at the opening service was given by Canon Kittson, rector of Christ Church, Ottawa.—CHRIST CHURCH, on the Indian Reservation at Tyendinaga, was consecrated by Bishop Mills, recently. It was struck by lightning and burned down about a year ago, but has now been rebuilt and is in a better condition than before.—A WINDOW is to be placed in St. George's Cathedral Kingston, in memory of the late Ven. Archdeacon Patton, for which subscriptions are asked.

CHILDREN SHOWED IT

Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it, and she said: 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

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"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair, but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

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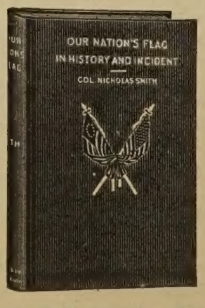

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Diocese of Huron.

AT THE Sunday School Convention which met in St. Mary's parish, Walkerville, in May, an address was given by the Rev. John Mockridge of St. Andrew's Memorial Church, Detroit, on the subject of "Grading in the Sunday School," which was much appreciated.—THE Rt. Rev. Dr. Winnington-Ingram, Bishop of London, England, will preach in Trinity Church, Aylmer, September 22nd. The Bishop expects to pay a visit to his brother, who lives in the parish, at that time.

Educational

THE SCHOOL at Jubilee, diocese of Quincy, closed its second year on May 31st. Its success seems to be assured under its present management. It has had a very good year, and most of its present pupils are already enrolled for next year. With increased facilities there will be room for a larger number next year. On Trinity Sunday evening the Bishop visited the school, and, after confirming two of the pupils, gave the closing address, taking for his subject, "Heroism."

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PASSING RICH WITH THIRTY POUNDS A YEAR.

Speaking at the Easter vestry of Clonfert Cathedral parish, County Galway, Ireland, Canon McLarney stated that he had entered on his twenty-fifth year as rector of the parish. He, however, regretted to say that in consequence of arrears of assessment he had suffered a loss of £148 16s 0d, out of his small stipend of £200 a year, during the last four years. He also stated that he had suffered further losses—there was no glebe house; the annual allowance of £10 a year, hitherto paid by the Representative Church Body towards the rent of a house, in lieu of a glebe house, had been withdrawn for want of funds; additional emoluments for the same purpose, amounting to £44 a year had also been withdrawn. He felt these losses excessively heavy just now, as he was paying £60 a year out of his diminished income towards clearing off liabilities for which he made himself personally responsible. He said that Goldsmith's country clergyman was passing rich with £40 a year; but he could beat that record: he was passing rich with £30 a year. The amount of stipend which he received for the year 1906, after all deductions had been made, was the sum of £30 10s 7d. The vestry unanimously passed resolutions stating that special efforts should be made to recoup him these losses; that the annual allowance for house rent withdrawn should be restored; that the parish should receive a share of Poor Parish Grants; and that the grants withdrawn should be restored. —*Selected.*

AN ENGLISH critic takes the scientists to task for their abuse of long words. Their Latin and Greek jargon has driven out plain English, so that even popular science is scarcely understanded of the people. Looking up the word "Idiodactylæ" in the *Standard Dictionary*, to his immediate enlightenment he found that it meant "a phalanx of coliomorphic oscine birds." Even the most widely read writers on science are sinners in this respect.

Romanes, in speaking of plant life, says: "All the multicellular organisms propagate themselves not exclusively by fission or gemmation, but by sexual fertilization." Which translated into common English means that the higher plants multiply not only by division and buds, but by seed. A little further on, Mr. Romanes speaks of the "undifferentiated-plasm of the first ontogenetic stage." Such words are simply staggering.

Time was when the child could express his idea of the world's make-up thus simply:

> "Little drops of water,
> Little grains of sand,
> Make the mighty ocean,
> And the pleasant land."

Nowadays, to meet the full requirements of polysyllabic science, he must paraphrase it thus:

> Infinitesimal particles of saline humective fluidity,
> Minute corpuscles of non-adhering, inorganic matter,
> Conjointly cause to exist the unmeasurable expanse of aqueous sections,
> And the resplendent superficial area of dry solidity.

THE REVELATION OF LIFE.

HOW SELDOM most of us regard waste as a sin at all, especially if . . . we are surrounded by plenty. But waste of any of God's gifts, great or small, is in His sight a sin. Our Lord's disciples might have thought: "Why gather up these fragments of bread which lie scattered among the grass? The Master has no need of them. He can work miracles and provide bread at His pleasure, without stint or effort. Why then should we trouble ourselves about fragments?" Their Master's command taught them another lesson. So now a servant may think: "My master is rich; so I need not be so very particular about His property. I need not trouble myself about fragments of time, or food, or furniture, or money. If he were a poor man it would be different. Then of course it would be wrong not to be careful about everything, even fragments. Then waste would indeed be sin. But what does it matter in the case of a rich man? He can so well afford it." Now the mistake in all this reasoning is that men forget that they are stewards under one Supreme Master in heaven. And He is rich—who so rich? Yet it was He who gave the command, "Gather up the fragments that remain, that nothing be lost."

But it is not servants alone who are prone to waste: it is a sin of which we are all guilty. And the fallacy which lies at the root of it is not understanding that waste is a sin in itself, quite apart from the loss or gain of any one.—*Malcolm MacColl.*

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God sees sin not in its consequences but in itself; a thing infinitely evil, even if the consequences were happiness to the guilty, instead of misery. So sorrow, according to God, is to see sin as God sees it. The grief of Peter was as bitter as that of Judas. He went out and wept bitterly; how bitterly none can tell but they who have learned to look on sin as God does. But in Peter's grief there was an element of hope; and that sprung precisely from this—that he saw God in it all. Despair of self did not lead to despair of God. This is the great, peculiar feature of his sorrow. God is there, accordingly self is less prominent. It is not a microscopic self-examination, nor a mourning in which self is ever uppermost; *my* character gone; the greatness of *my* sin; the forfeiture of *my* salvation. The thought of God absorbs all that. I believe the feeling of true penitence would express itself in such words as these: There is a righteousness, though I have not attained it. There is a purity, and a love, and a beauty, though my life exhibits little of it. In that I can rejoice. Of that I can feel the surpassing loveliness. My doings? They are worthless. I cannot endure to think of them. I have something else to think of. There, there; in that Life I see it. And so the Christian—gazing not on what he is, but on what he desires to be—dares in penitence to say, That righteousness is mine. —*F. W. Robertson.*

WHO HAS NOT known hours of solitude, of anguish, of depression, during which the Holy Spirit of God has revealed to the soul its inward load of sin? At such times nothing can bring help and comfort but the inward sight of our Lord Jesus Christ crucified. As the chief of our Lord's sorrow, He suffered we know not what darkness of soul upon the Cross. He endured as the Saviour of sinners. He was "made sin for us."—*Liddon.*

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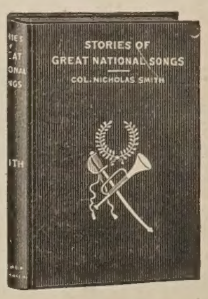

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